AN ANSWER TO THE DEMANDS of a great Prelate.

Touching the Hierarchy of the Church.

And the juſt defence of Priviledged, and Religious men.

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AN ANSVVERE

To the demaunds of a great Prelate, touching the Hierachy of the Church, and the juſt defence of Priviledged, and Religious men.

My Lord:

I Am not able to expreſſe the obligation which I haue to you, by reaſon of the Commandement which you vouchſafed to lay vppon me; which yet notwithſtanding is both ſweet and ſharpe. Sweete, in regard that it comes from you, whom I doe ſo highly honour, as well in regard of the eminent quality which

you hold in the Church of God, as by reaſon of your rare vertues, and beſides for that you are pleaſed to loue me cordially, and more then I ſhall euer be able to deſerue. But yet ſharpe withall, becauſe it bringeth a complaynt with it, and ſheweth a moſt bitter roote, which hath ſprowted forth, and produced in the heart of many ſome little averſion from Priviledged perſons, and Religious men; and which hath filled the mindes of many with a kinde of ſharpneſſe, and euen of contempt, and hate againſt them. Yea the matter is paſt on ſo farre, that many of them haue armed themſelues, with a certayne fervour and zeale, and haue put themſelues into combate, againſt thoſe other, as againſt the enemies of their perſons, or at leaſt, as againſt the enemies of their authoritie, their power, and their greatneſſe. And yet certainly it

ſeemes

ſeemes, it would haue beene more honourable, euen to fight for them, as for their Children, to protect them as their Orphanes, and Pupills, to haue ſet vppon the Wolfe who threatned them, being their ſheepe, rather then to haue beaten them themſelues; for hauing perhaps a little ſtrayed from the reſt of the flocke, if yet indeede they haue ſtrayed at all. Alas, it will not be vnfitly done to feare, that the ſame which the great *Chryſologus* ſayth of St. *Paul*, may alſo be ſayd of many others: *Per zelum legis, legem impugnabat, & in Deum, Dei amore peccabat.* I pray God of his great goodneſſe, to defend vs from this great miſery, for it is one of the moſt permitious and irremediable michiefes of all others, if a man perſwading himſelfe that he ſeeketh nothing but God, doe yet indeede vnder that beleefe, ſeeke himſelfe, and *Serm.157.*

ſuffer himſelfe to be tranſported by ſome paſſion, for ſuch a one is a kind of incorrigible man, and whilſt he thinketh to merit much, he looſeth all: *Qui errat, quo magis progreditur, eò magis errat, profectus ejus, defectus eſt.* Sene.

But now ſince it hath pleaſed you to tell me, that many of our Lords the Prelates of *France*, haue this firme beleefe, that Priviledged and Religious men, haue as it were, conſpired againſt their authority; and deſire to abaſe and weaken their power, to rayſe vp and ſtrengthen their owne Priviledges, vpon the diminution and ruyne of Epiſcopall powers; I will not ſpeake to you, as to you; but I will doe it to you as to them; or rather (if it pleaſe you) I will doe it by you to them; but yet with ſo great reſpect, and by way of diſcourſe ſo full of honour, of candour, and of truth, that God willing,

no

no man ſhall haue juſt cauſe of complaint by it. And to the end that this good fortune may happen to me, and that God may inſpire me with his grace, I doe in mine owne heart, deſire your holy and paternall Benediction.

I demaund not of you (for the particular which I haue in hand) any grace or fauour, nor the ſweete effects of your friendſhip; nor any thing indeede, but meere juſtice, yea and euen rigour, if you will (ſauing that you being ſo good, can hardly be rigorous to any) and that you may make no account of my reaſons, but according to the true value of them; and by the juſt weight of a minde which is not pre-occupated, or poſſeſſed by any contrary opinion: nor wrapped vp in certaine jealouſies, and vntrue reports; nor inflamed with the falſe fire of paſſion, which may be ouer-caſt with zeale;

nor yet pricked on by any diſcontent ments, but of a minde intirely free, from all theſe things; and which weigheth reaſon by the ballance of the Sanctuary; and judgeth of the whole buſineſſe, as in the preſence of God; and as being to render an account to the Divine Majeſty, of all his actions; for the true way of treating well the affaires of God, is to treate them ſo, as belongeth to ſuch affaires; and to baniſh from thence all kinde of humane intereſt, and all that which may ſauour any way of earth.

But now, before I will plunge my ſelfe more deepely into this ſea, which is toſſed by ſo many windes, and into the handling of this truth, which is oppoſed by ſo many men, it commeth into my thought, that I muſt here doe that, which was anciently remarked by *Tertullian*, to haue beene done, by thoſe Primitiue Chriſtians,

Christians, when they were persecuted much; for their enemies caused the God of the Christians to be painted, after a very strange and barbarous manner: for it was in the figure of a man, appareled with a large loose garment, full of Majestie, vpon the toppe whereof, as vpon the shoulders, the head of an Asse was put, with a booke in his hand. The feete which did appeare vnder the fringe of his Robe, had vppon them these Wordes, which were written in letters of gold, *Deus Christianorum Onomychites.* Now vpon this ground the Pagans build strong discourses, in prejudice of God and of truth; and made the Church so ridiculous, and did so disadvantage the faith of Christ, that it was not possible to do it more: *Vidimus in foro* (sayth *Tertullian*) *& risimus, & formam, & nomen. Quod colimus nos, Deus vnus est.* But yet

Cadeanx.

me thinkes (saith he) it is but reason, that it should first bee vnderstood, whether indeede we doe adore that fantasticall thing, or no; and men should first be agreed vpon the matter in fact, before they should put their wits into such a full carriere, and giue themselues law and liberty to say that which is sayd; and indeede all that to which they haue a minde, tearing in peeces that white and innocent Robe of Truth. It is greatly to be feared, least the passion of some particuler men, may haue chalked out, and framed some very deformed face, for the representing of this particular, which we haue in hand; and for the shewing it forth in ill posture, and with an aspect of great disadvantage, and setting it also in a false light. They say, that these Priviledged persons haue a minde to oppresse the authority of our Lords the Prelates, that they

destroy

destroy the Hierachy of the Church, that they invest the authority which was established by the Apostles, that they are tyed too close vpon the Pope (and of this for-sooth, they make a mortall sinne) that they exalt themselues aboue Bishops; that they forsake the care of Parishes, and draw all to themselues; that they abuse their Priviledges, and become insolent, and too independant vppon their Ordinaries; that they despise Eccleſiasticall Parsons and Curats, whom they vndermine; that they follow not the Maximes of the Country, and the Priviledges of the *Gallican* Church, that they fill the best Chayres of the Kingdome, and in fine, that they make themselues petty Kings. Having thus made up this Picture, and given such a colouring to it (as is used by the great *Bassaw*, who ordinarily makes all his, full of night, and deepe

deepe ſhadowes and darkeneſſe) having I ſay framed the face of this buſineſſe, after this manner, they put men then, into an Alarum, they cry out and Preach, yea and excommunicate in many places; they print Bookes, and they doe wonders. What, ſay they, is it fit that men band themſelues thus againſt Biſhops? is it fit to put the Church in Sciſme? that poore Religious men ſhould be ſo full of obſtinacy and ambition? that without puniſhment they ſhould bring confuſion unto that order, which hath beene eſtabliſhed by our Predeceſſours, and a World of ſuch diſcourſes as theſe, which are received and beleeved as Oracles, and indubitable truths. I wil therfore ſay with *Tertullian*, to ſuch as ſhall haue figured or rather diſ-figured us in this faſhion, before the eyes of my Lords the Prelates, that firſt they ſhould in earneſt ſtriue to know,

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whether that be true or no, whether or no we adore this Orient Sun, and this intereſt of our owne, and whether our deſignes and pretences aime at that. For otherwaies it is to frame an ougly thing at pleaſure, and it is like ſetting up a Quintaine or ſome man of wood, ſo to learne to make thruſts of the Launce, and of language at it, when yet in the meane time all this is done with diſadvantage, to the ſervice and glory of God? Wee men ſhould firſt ſeeke to know whether indeede it bee the Arke of truth, or elſe the Cheſt or Coffer of our owne intereſt, which wee adore, and then afterward they might cry out at eaſe, and without danger of errour.'

My Lords, in ſuch a buſineſſe as this, a man may eyther ſeeke the ſole Glorie of GOD, and the good of ſoules which are bathed in the blood of Ieſus Chriſt,

Chriſt, who is the true Biſhop and Paſtor of our ſoules, or elſe hee may follow a paſſion, being over-caſt and gilt with a ſhewe of zeale, and ſet foorth with the apparant ornaments of vertue; or elſe in fine, hee may giue himſelfe way to bee perſwaded to certayne things, which hee takes indeede to be very true, though yet in very truth they be not ſo. Of you my Lords I beleeue that it is the firſt conſideration, which puts you on; or at the moſt, that it is the firſt, and the third; you having perhaps, given beleefe to ſo many diſcourſes; where with men may haue deſired to flatter you; and perhaps to worke and make deepe impreſſions upon your minds. But yet withall, I beſeech you ſuffer me to tell you that, which generally is in the beleefe of men; namely, that many who are not Biſhops, haue ſuffered themſelues to be tranſported into the ſecond errour, and haue taken

taken paſſion, intereſt, and jealouſie, for direct inſpirations: but verily I am in feare, leaſt God ſhould ſay, *Non mittebam Prophetas, & ipſi currebant; non loquebar ad eos, & ipſi prophetabant.* Ier. 22.

Now therefore to diſcerne who is inſpired by God, and who is put on by an Epiſcopall and Apoſtolicall ſpirit, and who on the other ſide is poſeſſed by paſſion, I know not how it may be done more Divinely, then by the mouth of God, and by the mouth of three of the greateſt perſonages, who haue ever beene in this World; and who all three were Paſtors, according to the verie heart, and guſt of God.

The firſt is *Moſes*, that father of the people of God (and as it were their Biſhop) under whom *Ioſua* was placed. It hapned therefore, that one *Eldad* and *Medad*, who being a part from the multitude of the Iewes,

(and

and ſome will ſay perhaps that this is a figure of Religious men) beganne to prophecy amongſt the people, that is to ſay, to inſtruct, and Preach to them. This newes was quickely carried by a young man to *Ioſua*, who being inflamed with a zeale, which was not altogether ſo very pure; ranne with ſpeede to *Moſes*: and being deſirous to uſe double diligence in giuing proofe of his fidelity; ſaid ſomewhat which pleaſed not *Moſes* in any ſort, who was a man all full of the Spirit of God. But let us heare his Wordes. *Statim Ioſue filius Nun, miniſter Moſi, & electus è pluribus; Domine mi Moſes, prohibe illos.* Num.11,29 *At ille, quid inquit æmularis pro me? quis tribuat mihi vt omnis populus Prophetet, & det eis dominus Spiritum ſuum?* What is that which this holy man means to ſay, this *Idea* of the Paſtors of the people of God? I had rather make it be ſpoken by the mouth

of

of a Pope, which was more worth then gold. But firſt you may obſerue in paſſing by, that inſteed of *Prohibe illos*, the *Caldean verſion* ſayth; *Mitte eos in carcerem*; for this declareth yet better, the boyling heart of *Ioſhua*, and the exceſſe of his too hote zeale. But now let us heare what the Pope ſaith. *Pia Paſtorum mens* (ſaith St. *Gregory*) *quia non propriam gloriam, ſed authoris quærit; ab omnibus vult adjuuari, quod agit, fidelis namque Predicator optat, ſi fieri valeat, vt veritatem, quam ſolus loqui non ſufficit, ora cunctorum ſonent. Vnde cum Ioſue, duobus in caſtris remanentibus, atque prophetantibus, vellet obſiſtere, rectè per Mòſen dicitur. Quid æmularis pro me, &c. Prophetare quippe omnes voluit, qui bonum quod habuit, alijs non inuidit.* Lib. 22 mor. cap. 24.

Will you therefore ſee this ill zeale, and how *Moſes* ſpeaketh of this emulation? Here it is. *Domine mi, prohibe*

prohibe illos. And will you see the true Spirit of God, and the pure zeale of his service, and of the good of soules? Behold also here it is, *Quis mihi tribuat ut omnes, &c.* The second instance is more eminent, and it is *Iesus Christ* who is speaking, and we must adore his Words. Thus stood the case. As he was going to *Capernaum*, the Apostles busied themselues about debating, who was to be the greateſt man amongst them. Deere Lord, what a kinde of discourse was this, for the Apostles to make? But being ariued at their lodging, Christ our Lord demaunded of them, what discourse they had held uppon the way? to which they all helde their peace, and were infallibly ashamed of their having so impertinently debated about the poynt of precedence. And our deare Lord instructed them sweetly, and taught them, that true greatnesse is to be onely found in

Marke 9.

the

he boſome of Humility. Now St. *Iohn* interrupted him, ſaying thus: Maiſter, wee haue ſeene a certaine man, who hath bin ſo bold as to imploy thy name, in diſpoſſeſſing people of Diuells; but perceiving that he did not follow us, and that he was none of our Companie, we did expreſly prohibite, that hee ſhould worke no more of theſe miracles. *Ieſus autem ait; Nolite prohibere eum, nemo eſt qui faciat virtutem in nomine meo, & poſſit citó malè loqui de me. Qui. n. non eſt aduerſum vos, pro vobis eſt.* Will you ſee the true zeale of the honour of God, *Nolite prohibere &c. Qui. n. &c.* And will you ſee on the other ſide, a zeale which hath in it a little heate, and boyling up of paſſion, *Non ſequitur nos, & prohibuimus eum.* In the name of God let me make you heare this great Oracle of *Greece*, and other great perſonages. For Saint

Gloss. in Mark. c. 9. *Chrisostome* interpreting those words afore-said, saith thus, *Verumtamen non erat tantæ perfectionis, quod vellet sequi Christum & discipulos ejus &c. Et talis etiam non est prohibendus quia beneficia diuina non solum dantur per maiores sed etiam aliquando per minores & imperfectos, vt in hoc etiam declaretur virtus nominis Christi.* Adde here that which is said by another. *Putauit eum excludendum a beneficio, qui non vtitur officio; sed docetur, neminem a bono quod ex parte habet arcendum, sed ad hoc potius quod non habet prouocandum.* In fine, the glosse proceedeth thereuppon and saith; *Per istum qui non erat de societate Apostolorum, significatur laicus bonus, qui non habet predicandi officium; tamen bonis verbis & exemplis agit ad expulsionem dæmonis de cordibus proximorum, quamuis non sequatur Christum per statum Religionis, & clericatum.* It is therefore much more

In

ſtrong, when hee is a religious man. In fine, *Titus Boſtrenſis* addeth thus, *Qui vobis, qui mediligitis, non aduerſantur, pro vobis faciunt. Si qui. n. ſunt quique ad gloriam meam ſpectant, implere ſatagunt, illi non ex ſe, ſed gratia mea preueniente ea præſtant.* And indeede it is their vocation, and for this reaſon it is, that God ſendeth many Religious orders into the World; giving them this expreſſe and preciſe vocation, which obligeth them to imploy themſelues towards the ſalvation of their neighbours, and to doe ſeruice to them who haue moſt particular obligation of the care of ſoules; but now you will ſay, why is it that God doth ſend this extraordinary ſuccour, ſince the ordinarie may well performe it, without the other. To this I will not anſwere a word, but I will beg of St *Paul* that he will anſwer it. *Tu quis es, qui reſpondeas Deo, nunquid dicit*

In. c. 9. Luc.

Rom. 9.

figmentum ei qui se finxit, quid me fecisti sic?

The third instance is of that ma-
1 Phil. ster of Bishops, the great St. *Paule*, but wee must heare himselfe. *Quidam* (saith hee) *propter inuidiam & contentionem, quidam autem & propter bonam voluntatem, Christum prædicant; quidam ex charitate, scientes quoniam in defensionem Euangelij positus sum. Quidam autem ex contentione Christum annunciant; non sincere existimantes pressuram se suscitare vinculis meis. Quid. n. dum omni modo siuè per occasionem siuè per veritatem Christus annuncietur, & in hoc gaudeo; sed & gaudebo. Scio. n. quia hoc mihi proueniet ad salutem.* Doe you not admire the greatnesse of this heart, more capable then the circumference of the whole World? Doe you not admire the purity of this soule, which cares not a whit, by whom, nor in what particuler manner

manner Ieſus Chriſt be prayſed and ſerued, ſo that it bee done indeede, although it ſhould bee to the diſadvantage of his owne honour, and of his life, yea and of his reputation, which is more deare then life. The intention of thoſe ill Preachers was ſuch, as that thoſe great perſonages, whilſt they are explicating this paſſage: *Pereat Paulus, pereat prædicatio, Eccleſia, fides, mundus, noſ ipſi ſimul dummodò ad breue tempus in honore ſimus*, ſay, that Saint *Paul* takes no care of all that, but ſaith, that vpon condition my maſter may bee well ſerued, and that ſoules may be aſſiſted and comforted, all the reſt concernes mee not, for I haue no intereſt, but that of my maſter, and I am affraid leaſt by ſeeking mine owne honour, and mine owne advuntages, with too much curioſitie and care, I may hinder the ſervice and glory of my Lord God. I like him well who

St Chriſo. St Anſelm. Theof. Corn

 ſaith,

faith, that a man may perceiue the truth of their zeale of the ſervice of God, who haue charge ouer ſoules, when they doe as *Martha* did, who ſaid to *Ieſus Chriſt*, in ſo good a faſhion; *Magiſter non eſt tibi curæ quod ſoror mea reliquit me ſolam miniſtrare, dic ergo illi, vt me adiuuet.* In effect you will finde that Saint *Mary Magdalen* did not faile, to put her hands to worke, ſhee ſent for perfumes, and did embalme therewith the ſacred head, and the bleſſed feete of Ieſus Chriſt, and forgot not to helpe her ſiſter; after ſhee had for ſometime giuen eare to the heauenly wordes of her deare Maſter, who was the onely diuine loue of her heart: for as for him who was ſcandalized at this action, hee deſerues not ſo much as to be named; and ſo hee receyued that anſwere which hee deſerued. Saint *Ignatius* entreth e- [illegible] againſt thoſe wret-

Iohn 12.

ches

ches who banded ſo againſt Saint *Paul*: and ſayth; *Fugite iſtos, ſunt. n. vaniloqui, ſeductores, non Chriſtiani; ſed Chriſtempori, Chriſtilucriones, quique ex Chriſti nomine quæſtum faciunt, &c.* But this holy Martyre beleeued that thoſe Preachers were Heretiques, and ſo alſo did Saint *Chriſoſtome*, though indeede Saint *Anſelme* doth hold more probably, that they were Catholiques, but yet Catholiques, who euen conſumed themſelues with enuy, to ſee that St. *Paul*, appeared in the world with ſuch a deale of luſtre, and eclipſed a part of their glorie, leauing them in obſcuritie. This was the thing (as St. *Anſelme* ſaith) which tranſported their heart, and bred in them a deſire to deſtroy Saint *Paul*, whatſoeuer it might coſt them. I haue no minde to make the application, but it ſufficeth me to ſhewe the heart of *Moſes*, of Saint *Paule*, of Chriſt our Lord

Epiſt. ad Trall.

Lord, and of God; and the puritie of minde of theſe men, who are made according to the heart of God. For ſo that ſoules may be ſaued, ſuch may be ſaued, ſuch men neither care for their particular honour, nor for their intereſt, nor indeede for any thing of this World; nor by whom the buſineſſe be performed, nor by what meanes, ſo it may be by that, which the Diuine Prouidence hath judged, and choſen for the beſt. For as *Gerſon* ſayth, to beleeue that nothing is well done, but that which thou doeſt, or that which thou cauſeſt to be done; alas, this is a poynt of great hazard. If this be to ſeeke God, there are indeede very many who are much deceiued, for men are wont to call this a ſeeking of ones ſelfe, and not a ſeeking of God; or if it be a ſeeking of God; it is for the finding of himſelfe in that ſearch, and to build (as a man may ſay) at the coſt

coſt of God, a Temple, or Trophy for a mans owne glory, and reputation. *Si adhuc hominibus placerem, Chriſti ſeruus non eſſem*, ſayd that man of Heauen, that inſtructer of Biſhops.

But now wee muſt conſider the reaſons that men alleadge againſt vs, in this argument, and what thoſe windes are which make ſuch a tempeſt, in the ſea of the Church, as that a man would ſay all were loſt. So full haue men their mindes of zeale, and ſo inflamed vpon this buſineſſe, and ſo much noyſe doe they make. As for me, I aske for ſuch mindes of men, as may be coole, and quiet, and wiſe, and by no meanes troubled, and boyling vp. And I demaund no grace, nor fauour, but onely a ſober and ſetled judgement, without any other intereſt, then of Gods ſeruice, and which may not be pre-occupated by certaine inueterate opini-

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ons, which haue no ſoliditie in them. In fine, my Lords, I deſire no other kinde of mindes in men, but ſuch as are made like yours, that is to ſay, ſuch as are ſolid, firme, diſ-intereſſed, and which deſire but to meet with the true meanes of ſaving the ſoules of your Dioceſſes; and to comfort the ſheepe of your Flockes, and I am well inclined to beleeue, that of you which Saint *Paul* ſayd of himſelfe, in relation to others. *Optabam. n. ego ipſe (Paulus) anathema eſſe a Chriſto, pro fratribus meis.*

Rom. 9.

Let vs therefore ſee the reaſons which ſome alleadge to prooue that there is no neceſſity of Religious men, but rather that they are of prejudice to the Hierarchy of the Church.

THE

THE FIRST REASON.

Saint Charles did not ſerue himſelfe of Religious men, for the eſtabliſhment of the Hierarchy of his Dioceſſe, which yet was the honour of Dioceſſes.

THE firſt, the moſt ſpecious, and peraduenture the moſt ſtrong reaſon is this, which heere wee finde alleadged; namely, that the great and incomparable Saint *Charles*, did not ſerue himſelfe of Religious men, for the eſtabliſhment of his Dioceſſe, which is neuertheleſſe the moſt flouriſhing, or at leaſt one of the moſt flouriſhing in *Italy*, and perhaps euen in the whole World. Can any man doe better then Saint *Charles*? Can a man fayle by imitating Saint *Charles*? Can it be diſliked if a man doe that, which was

was done by S. *Charles*? who is Ca
nized, both in Heauen and in eart

My Lords, I cannot coun
I you to make Saint *Charles* the ju
of this queſtion, for if you doe,
will infallibly looſe your cauſe: I
you will infallibly looſe it.

Before I proeue this truth, I
tell you by way of ſurpluſſage, t
ſuppoſing Saint *Charles* had proc
ded ſo as hath beene ſayd (which
is not ſo) it cannot be inferred the
upon, that all the World, eyth
muſt do, or hath done the like. The
may bee reaſons which are good
Milan, which are not guſted e
where, and ſome things are goo
in ſome ſeaſon, which are not ſo
others. If hee were now liuing, a
in *France*, hee muſt be faine to ho
another ſtile, and to goe in anothe
ayre then this. But yet they ſay ſti
that Saint *Charles* was of that opin
on. Let it bee ſo. But Saint *Bon*

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nture was of an opinion directly
rary to this, who was a Cardi-
as Saint *Charles*, a Paſtor like
; at leaſt as learned as hee, and a
t as hee was ; and yet neuerthe-
; hee taught and practiſed the
ct contrary, and found himſelfe
ery well therewith. But let us heare
im ſpeake by his owne mouth, or ra-
her take the paines to reade a Trea-
iſe which hee made altogether vpon
his ſubject, vnder this faire Title.
Quarè fratres minores prædicent, &
confeſſiones audiant. And you ſhall
ee whether Saint *Bonauenture*, be of
the opinion of Saint *Charles*, or at
eaſt, whether hee be of that which
s imputed to him. See but his A-
ologie for thoſe poore Religious
men, and my turne is ſerued. You
will tell me perhaps, that it is ſo in-
deede, but then you will ſay, that
Saint *Bonauenture* muſt goe for a ſuſ-
pected man. It is certainly as eaſie

for

was done by S. *Charles*? who is Cano-
nized, both in Heauen and in earth?

My Lords, I cannot counsel
I you to make Saint *Charles* the judge
of this queſtion, for if you doe, you
will infallibly looſe your cauſe: I ſay
you will infallibly looſe it.

Before I proue this truth, I will
tell you by way of ſurpluſſage, that
ſuppoſing Saint *Charles* had proceed-
ded ſo as hath beene ſayd (which yet
is not ſo) it cannot be inferred there-
upon, that all the World, eyther
muſt do, or hath done the like. There
may bee reaſons which are good at
Milan, which are not guſted elſe-
where, and ſome things are good
in ſome ſeaſon, which are not ſo in
others. If hee were now liuing, and
in *France*, hee muſt be faine to hold
another ſtile, and to goe in another
ayre then this. But yet they ſay ſtill,
that Saint *Charles* was of that opini-
on. Let it bee ſo. But Saint *Bona-*

uenture

uenture was of an opinion directly contrary to this, who was a Cardinall as Saint *Charles*, a Paſtor like him; at leaſt as learned as hee, and a Saint as hee was; and yet neuertheleſſe; hee taught and practiſed the direct contrary, and found himſelfe very well therewith. But let us heare him ſpeake by his owne mouth, or rather take the paines to reade a Treatiſe which hee made altogether vpon this ſubject, vnder this faire Title. *Quarè fratres minores prædicent, & confeſſiones audiant.* And you ſhall ſee whether Saint *Bonauenture*, be of the opinion of Saint *Charles*, or at leaſt, whether hee be of that which is imputed to him. See but his Apologie for thoſe poore Religious men, and my turne is ſerued. You will tell me perhaps, that it is ſo indeede, but then you will ſay, that Saint *Bonauenture* muſt goe for a ſuſpected man. It is certainly as eaſie

for

for me to say, that Saint *Charles* may also bee suspected, though indeede he ought not to be so. But then you say, that Saint *Bonauenture* was a Religious man; and Saint *Charles* was hee not so too? And if not; then I demaund justice of you my Lords, for why will you haue Religious men beleeue St. *Charles* in this businesse, and yet you will not that such as are not Religious, should beleeue St. *Bonauenture*. Either beleeue them both, or relinquish them both; or else you will ordaine men to bee both judges and parties, which is contrarie to all forme of justice in *France*.

2 Saint *Thomas* also was of a contrary opinion to St. *Charles*. But you will say, that hee was no Archbishop, any more then Saint *Bernard*, who was also none, but yet of the same opinion with him. Hee was not indeede, but it was long of no bodie but St. *Bernard*, that hee

was

was not Arch-biſhop of *Millan*, as well as St. *Charles*; nor of any but Saint *Thomas* that he was not Arch-biſhop of *Naples*: Now whom my Lords, doe you eſteeme more in the ſight of God, eyther him who refuſeth to be an Arch-biſhop, being preſt to bee ſo, by the Pope, and by the whole World: or him who preſſeth that he may be ſo, as they ſay Saint *Charles* did, whilſt yet he was yong, and before his conuerſion. Or do you thinke perhaps that St. *Bernard*, or St. *Thomas* would ſay any thing againſt their conſcience in a matter of ſuch moment.

But let vs yet ſay more, let vs leaue the Character a part, doe you not beleeue that the teſtimonies of theſe two Seraphins, bee as weightie and as important in the way of conſcience, as that of the great St. *Charles*, who eſteemed theſe two great Doctors and great ſeruants of God

God, ſo much, that hee eſteemed nothing of himſelfe, in compariſon of them.

3 You ſay, this was the opinion of St. *Charles*; and I will ſhew you by good account, nine and forty Popes of a contrary opinion, I wll ſhew you 500. Cardinalls, Arch-biſhops, Biſhops, moſt illuſtrious, moſt reuerend, moſt holy, moſt wiſe. And (which importeth) moſt diſ-intereſted, both in *France*, and elſewhere, who were of a contrary opinion. I will ſhew you Emperours, Kings, Monarchs, and euen Oracles amongſt men, who are alſo of a contrarie opinion. I doe highly eſteeme Saint *Charles*, and God forbid but I ſhould. But yet if I ſhould beleeue him alone, againſt a ſacred torrent of ſo many others, hee would giue mee little thankes for it, and truely I haue no minde to offend him. Would hee diſagree from St. *Bonauenture*, hee, who in effect, did nothing

nothing but by the aduice of *Panigarola*, a man of the ſame Order, and farre inferiour to Saint *Bonauenture*.

Pardon mee my Lords, if I tell you, that the Hiſtorie of St. *Charles* his life, doth carry other manner of reaſons with it, then that which you alleadge, how hee came to make his Dioceſſe ſo flouriſhing: for that ſtory tels us, that the thing which made him victorious, ouer ſo many impediments, and inabled him to doe what hee liſted, was this which followeth. 4

1. That hee led a holy and irreprehenſible life. *L. 1. c. 8.*

2. Hee did ordinarily faſt, and that oftentimes, with bread and water; yea and euen when hee was preſent at Feaſts, and he faſted for deuotion and not for thrift. *L. 8. c. 21.*

3. Hee gaue ouer in one morning, the reuenew of threeſcore *L. 2. c. 2.*

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thouſand Crownes by the yeare; and who would not beleeue a man, who ſhould at once alleadge threeſcore thouſand reaſons, which weigh at the leaſt, a Crowne a peece.

L. c. 2. 8. 4. Hee alwayes euerie day recited his Breuiarie, with his knees bent, and his head bare, and he euen blotted it all out with teares, which his deuotion ſhed in ſo great aboundance.

L. 2. c. 2. 5. Hee did neuer in effect, goe out of his Dioceſſe.

L. 4. c. 3. & l. 8. c. 28. 6. Hee gaue almes, euen almoſt beyond the meanes he had.

L. 4. c. 3. 7. He ſerued with his owne hands ſuch perſons as had plague ſoares vpon them.

8. He made the viſitation of his Dioceſſe on foote, and hee performed his Pilgrimages, after the ſame manner.

L. 8. c. 2. 9. He daily celebrated maſſe, with an incredible deuotion, and with a Majeſty, which was more then humane.

10. He

10. Hee was peraduenture the moſt humble man of all his Dioceſſe, and did in his very ſoule, beleeue more meanely of himſelfe, then of any ſeruant hee had. L. 8. c. 18.

11. He was indefatigable, in the execution of his Office. L. 8. c. 32.

12. Vnder his Scarlet hee wore a hard and rough haire-cloath. L. 8. c. 31.

13. Hee tooke his reſt, eyther vpon the bare ground, or elſe vppon ſtraw which was as hard. L. 8. c. 3.

14. He would read the holy Bible vppon his knees, and with his head bare, and the while, hee would ſhed aboundance of teares.

15. Hee carried a tender loue towards the ſeruants of God.

16. Euery yeare he made the ſpirituall exercites twice, ſometimes in the *Nouiciate*, at *Nouellara* (which my Lady his ſiſter had founded) vnder father *Anthonio Valentino*, a Ieſuite (of whom I haue vnderſtood thus much) L. 8. c. 5.

and ſometimes at *Arona*, in the *Nouilitate*, which hee had founded himſelfe, and then hee did euer make his generall Confeſſion.

L.1.c.4. 17. He would neuer do any thing without taking verie wiſe counſell, and hee did exceedingly diſtruſt his owne iudgement.

18. Hee was euer the firſt at good workes, at the Office of the Church, at Sermons, at the viſiting of Hoſpitals, and ſeruing the ſicke.

L.8.c.3. 19. Hee was greatly exact and carefull, not to giue holy Orders, nor Benifices, but to perſons very capable, and of good life.

L.8.c.3. 20. He would doe nothing of importance without communicating it firſt, to the Pope, and his Councell, whom hee honoured as the Oracle of Heauen.

5 This in effect, is that my Lords, which gaue him ſo great power to make a reformation through his whole

whole Dioceſſe, and not eyther ſeculers, or Regulers, or ſuch other aydes as thoſe; in fine, in the midſt of all impediments, and when the whole ſeculer power would oppoſe it ſelfe to his deſignes, the Gouernours of *Millan* ſent worde to King *Phillip* the ſecond, that they were not able to reſiſt him; and the King would ordinarily make this anſwere, *Pues el Arcobiſpo es vn ſancto.* Let this Arch-biſhop alone, for hee is a uery Saint. The Arch-biſhop Viſconte his ſucceſſour, a moſt wiſe man, and whom I haue heard Preach, would ſometimes bee making the ſame offers; but the ſame King anſwered concerning him; *Luego eſte no es ſaincto.* No, ſayth he, the caſe is not the ſame. For this man is not yet a Saint, when hee ſhalbe ſo, wee will ſpeake with him againe. So that the beleefe which was had of the ſanctity of Saint *Charles*, was that which

made him ſo omnipotent; doe but giue me ſome Saint *Charles* like him, and there ſhalbe no Barbariſme which ſhall not be tamed, and Rome made holy in a ſhort time: but without that there will be much to do, whoſoeuer he be that goes about it, and *Charles Baromeus*, would not haue wrought thoſe wonders, if hee had not beene St. *Charles*.

6 All this ſay you, goes well, but in fine Saint *Charles* did not ſerue himſelfe of Religious men, in making that Reformation. Though that were ſo, yet the Pope his Vncle, ſerued himſelfe of them; and ſo did the greateſt Cardinalls of his time, who found that they had no cauſe to repent it. *Farneſſe* at *Rome*, *Paleotta* at *Bolonia*, *Valerio* at *Verona*, *Priuli* at *Venice*, *Medici* at *Florence*, and *Eſte* at *Ferara*, that I may ſay nothing of my Lords, the Cardinals of *France*; whoſe memory is both in benedicti-

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on and admiration; hee of *Bourbon*, of *Vendoſme*, of *Lorayne*, of *Tornon*, and ſo many others. And theſe two laſt, being men of very great iudgement, and reputation, reſolued when they dyed, to breath out their ſoules in the hands of Religious men, and to leaue their heartes depoſitated amongſt them, in teſtimony of an euerlaſting loue. And I will alſo forbeare to ſay any thing of ſuch as liue, and of an innumerable number of moſt eminent Prelates of *France*; yea and of *Europe*, who haue found themſelues well at eaſe, by not hauing beene of that opinion, which heere is attributed to Saint *Charles*. I could here ſay much of thoſe great Cardinalls of *Ioyuſe*, of *Condy*, of *Retz*, of *Peron*, of *Ciury*; and of ſo many others: but I will forbeare, and paſſe no further vpon this poynt.

But we will yet ſay better to you, and I am content that Saint *Charles* 7

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be made the Iudge of al this queſtion; for either the ſtory of his life deceiues vs, or certainely my Lords, you will looſe your cauſe. So true it is, that Saint *Charles* did the juſt contrary, of all that which ſome men would make the World beleeue. See how he did it, and what his life relates. When hee was conuerted in good earneſt to God, and to that eminent manner of life which he grew to lead, he took for his guide, Father *Iohn Baptiſta Ribera* a Ieſuite. When hee reſolued to make his entry into *Millan*, and to diſpoſe of that people; hee choſe Father *Palmio* and ſome others of the ſame Order, which prooued ſo to the glory of God as all the World vnderſtands. He ſetled Colledges and Religious Houſes, and ſerued himſelfe of them for his Seminaries, and for the affaires of his Dioceſſe. At *Millan* he found the *Barnabiſts*, who are very good Religious men; and who

L. 1. c. 5.

L. 1. c. 5.

L. 2. c. 7.

who gaue him great ſuccor towards the gouernement of his Church. Beſides, hee brought in the *Theatins*, eſteeming them to bee very worthy labourers in the Vine-yard of God. *L. 2. c. 19.* And yet the good Cardinall did not conceiue, that he had halfe the men whereof hee had neede, for ſo great an office. Hee neuer ceaſed, till hee had brought the *Capuchins* into thoſe Dominions of the *Swiſſers*, which were vnder his Arch-biſhopricke, beleeuing that the ſanctity of the life, the good example; and the Preaching of thoſe Fathers, would worke that effect, which ſince indeed they haue wrought. *L. 6. c. 8.* Hee alſo placed two Colledges of Ieſuites at *Lucerna*, and *Fribourg*; and beſides at *Millan*, and at *Arona*; and hee ſerued himſelfe of all thoſe good Fathers, towards the perfecting of that work, about which hee went. *Ibid.* In theſe moſt ſolemne and moſt renowned viſitations, which hee made

made amongst the *Griſons*, in the *Volteline*, and other Countries which were blaſted with Hereſie: he had ordinarily *Panigarola* with him, who was then but a meere Cordelier, though afterward he was made Biſhop of *Aſte*, and Father *Achilles Gagliardo* a Ieſuite; beſides others who were not of ſo much note as theſe two. Yea, there were three men, of whom he thought he could neuer haue enough, *Panigarola*, *Emanuel Sà*, and Father *Adorno*. The firſt of them for Preaching; the ſecond for caſes of conſcience; and the third, for the conduct of his ſoule, for in all his life, and euen in the houre of his death, hee would euer be ſo conducted by this Father *Adorno*; that in effect, hee did nothing but by obedience to him, at leaſt in thoſe things which concerned the interiour man, and the guiding of his conſcience, which was moſt tender and

L. 7. c. 4.

nice.

nice. And his life speakes of things so great, and so extraordinary in this kinde, as that I dare not touch them heere. When hee was able to scape away, and goe to *Nouellarie*, there to conferre with Father *Anthonio Valentino* (who was Father of the Nouices of the Iesuites) hee thought himselfe to be in a kinde of Paradise; and when afterward, hee came to finde himselfe assaulted by Death, he sent for Father *Adorno*, and made his generall Confession to him, and would needes dye in the Armes of him, vppon whom hee had entirely relyed for the direction of his soule, during his life. That I may say nothing of the *Iacobins* and *Cordeliers*, and other Religious men, who liued on Almes, by whom hee was often assisted, with very great fruite.

L. 7. c. 11. & 12.

And now I most humbly beseech you most illustrious, and most reuerend Lords, is it true which they haue

haue ſayd of Saint *Charles*; that he did not ſerue himſelfe of Religious men, hee who euer had them at his feete, hee who dyed in their Armes, and who in effect, did neuer any thing of much importance, when in hee was not aſſiſted by their Counſells: he who ſerued himſelfe of them in labours in his viſitations, and who receiued comfort by their conuerſation, making himſelfe the founder of ſome, the protector of others, and generally a Father to them all. He tooke great contentment to reuolue that paſſage of Saint *Gregory* vp and downe in his minde. *Cunctiqui præſunt, non in ſe poteſtatem Ordinis debent ſed æqualitatem penſare conditionis; nec præeſſe ſe hominibus gaudeant, ſed prodeſſe.* Thoſe two words of *præeſſe* and *prodeſſe*, were euerlaſtingly before his eyes, and yet more, this other paſſage of the ſame Pope: *Qui epiſcopatum deſiderat, bonum*

suum opus desiderat. Notandum vero,
illo tempore hoc dicebatur, quo Part.1.c.8.
quisquis plebibus præerat, primus ad
martirij tormenta ducebatur, tunc er-
go laudabile fuit episcopatum quærere,
quando per hunc non erat dubium ad
supplicia graviora quemlibet peruenire.

Whilst hee was repassing this saying in his minde, it is not easily to bee beleeued, with how great ardour of zeale, hee would thinke of cultiuating his Dioceſſe; ſeruing himſelfe of all men, but not of any who would imploy themſelues but by halfes. Hee was the firſt at labour, and the laſt, and loweſt of all in the eſteemation of himſelfe. And it ſeemed, as if hee had beene made Cardinall but to kill himſelfe with taking paynes, and to dye himſelfe purple in his owne blood: and to bath in the ſweat of his owne labours, and ſo to be exalted to a thouſand, and a thouſand Crownes of merit.

No-

8 Notwithſtanding all this, I m
auow that in the latter yeares of
life, hee did not ſerue himſelfe,
much of Regulers, as of othe
This cannot be well denied, and
muſt frankly auow the truth; F
otherwiſe a man ſhould contrad
cap. 18. the Hiſtory of his life, written
Poſſuinus a ſeculer Preiſt, and
Domeſticke of the holy Cardina
and the witneſſe, who ſaw wh
hee wrote. Heere is then the ca
the Religious men finding them
ſelues to bee ſurcharged, and n
beeing able to attend to all tha
which the holy Cardinall expect
at their hands, deſired that he
would bee pleaſed to free them
from ſome part of that great imploy
ment.

From hence, ſome good Prieſt
tooke occaſion to offer themſelues
to be vſed by Saint *Charles*, in what
ſoeuer hee ſhould commaund. This
ſmall

ſmall beginning inlarged it ſelfe; and theſe firſt ſeruants of God, did ſtarme themſelues by little and little, and ſet themſelues forward apace. And the better to aduance this pyous deſigne, and to become more acceptable, and neceſſary, they alleadged to the holy Arch-biſhop, as followeth.

1. That Religious men, were not abſolutely at his diſpoſition. That they had Generalls and Prouincials; who diſpoſed of them at their pleaſure. That ſometimes when they were in the middeſt of ſome great good buſineſſe, they left it all, to follow the call of Obedience. That when Saint *Charles* beganne to haue particuler guſt in any one, it was then, that they would be taking him out of his hand. That he was not the Maſter of any of them. That euery one had particuler rules, which obliged him to diuers things,

and

and that therefore he could not ſerue himſelfe freely of them.

2. That they had too great Priuiledges and power from Popes, and that they were too independent vpon their Ordinaries.

3. That they were not of the ordinary body, and of the Hierarchy of the Church.

4. That they might not bee Parſons or Curats, Arch-deacons, Canons, Theologals, Vicars generall, nor ſerue the cures of Villages.

5. That ſecular Prieſts were rather to be reformed by ſecular Prieſts, then by Regulers, who haue had no education that way.

6. That by little and little, ſome Prieſts might bee ſubſtituted to the place of others; and ſo the Clergy of *Millan* would infallibly grow to be reformed, both in Country and City: by the ſubſtitution, I ſay, of good

of good Prieſts, who might lead holy liues, and that all the younger Prieſts, moulding themſelues by thoſe others, might thus put themſelues vpon the way of Eccleſiaſticall perfection, obtayned by ſecular Prieſts, who ſhortly would people *Lombardie*, with excellent men for the Church. That Religious men not being come in, but to ſuccour the Church when it was in decay, and ſeemed to hang towards ruine, there would now bee not great neede of them, but for ſinging their Office in the Quier, and to make mentall Prayer.

8. That good ſecular Prieſts were the men, who would vphold the dignity of Biſhops, and who liue not but by them, nor take any thing to heart but their Commaundments, and who would euer be at their feete, and euer neere at hand; to bee imployed by them, in all

kinde of labour without contradiction.

9. That for the greater assurance and stability hereof, they would take an Oath, nay they would make a particuler vowe, betweene the hands of the sayd Lord Cardinall, whereby they would irreuocably oblige themselues to him, and would make themselues as his Creatures.

This is that in grosse, which I haue learned both in *Millan*, as also out of the life of the Saint afore-said, touching that which they alleadged to him. And now he who imbraced all sorts of people, for the seruice of God, was much pleased by the lustre of these faire and winning propositions. And as for the men, hee receiued them after a paternall manner, and gaue them the Church of the holy Sepulcher; and obtained the yearly reuenew of a thousand crownes for them of Pope *Gregorie* the thirteenth;

teenth; and by occaſion of their offering themſelues to him, hee gaue them the name of *Oblati*, which continueth with them till this day, and in truth they haue done God good ſeruice in the Dioceſſe of the holy Cardinall. Now as for ſaying, whether afterward they grew vp to frame a bodie, or whether they haue choſen a Generall, or no, or what Hierarchy they haue, I muſt clearely auow mine owne ignorance. For in truth, I know not how the caſe ſtands, and I am ſo little curious, that I haue not taken care to informe my ſelfe. It is true, that I haue bin told many times, but I put not this eyther into my booke of receites, or of expences, as a thing which concernes me not. But I beſeech God to conſerue and enrich them, with all the benedictions both of heauen and earth, for the ſeruice of the Church, and the good of ſoules.

9. This was then the occasion of that change which arriued at *Millan*; wherein my Lords, you may be pleased to obserue, that it grew vpon the desire of the Religious men, and at their instant suite that Saint *Charles* discharged them, of that too great imployment: for these are the expresse words of the Historie. Besides that the holy Cardinall did neuer giue ouer, euen till the end of his life, to serue himselfe of Religious men, and to imploy them vppon the conduct of his soule; and you may well beleeue of so great a Cardinall, that since hee trusted his conscience, and his heart in the hands of Religious men, hee might also well trust the rest, his flocke, and whatsoeuer was in his Dioceſſe, which was the honour of Dioceſſes.

10. To tell you now which of the two is better, eyther to haue serued Saint *Charles* in the establishment of his

his Arch-biſhopricke, and to breake through difficulties, or to haue helped to conſerue that, which was eſtabliſhed alreadie, would be but odious, and without fruite. In like manner to debate, whether this bee not fitter at one time then in another, would proue to make a diſcourſe apt to breed iealouſie, and to diſcouer a high way couered with thornes. To know moreouer whether the *Obluti* doe better ſeruice to Biſhops, then Religious men, yea or no; for the loue of God, do not ingage me vppon this taske. When you goe to *Millan*, you may take the paynes, to informe and inſtruct your ſelues herein. As for mee, I know in a manner what might be ſaid, but I alſo know withall, that I will not ſay it. That which I wilbe bold to ſay is this, that I doe infinitely commend the large heart of Saint *Charles*, and his affections of a father. He euer loued both

the one and the other, euer imploied both the one & the other, and as his life doth witneſſe, he better loued to be a Father to all, then partiall to any. And ſeeing that hee had all in his power, he would not commit himſelfe wholy to any; nor put himſelfe into paralell with other folkes; and to the end, that all might be good children to him, hee was a louing Father to all. His life doth further relate, that he had often in his mouth, that word of the wiſeman. *Diſcurre, feſtina, ſuſcita animam tuam, ne dederis ſomnum oculis tuis, nec dormitent palpebræ tuæ.* In fine, he awaked all the world, he imployed all the ſeruants of God, and hee neuer thought himſelfe to haue men enough to cultiuate his Dioceſſe, whereof he ſo much procured the aduancement.

Cap. 17.

11. True, but yet he wiſhed for ſome things to be in regular perſons, and there were many little things which pleaſ'd

pleas'd him not. Alas, is there any kind of people, wherof a mã is not weary at length, since a man groweth weary euen of himselfe, and many times he cares not for that after noone, which he passionatly desireth before. In fine, the minde of man is so made. But now my Lords, tel me if it please you, doe you beleeue that there hath been nothing done, by those others, which might haue beene wished otherwise, and which displeased Saint *Charles*, and his successors. Are they perhaps impeccable, or are they men dropped downe from Heauen, and confirmed in grace? If a man will not serue himselfe, but onely of such as make no faults, infallibly hee must serue himselfe of none; but hee must, as Saint *Paule* sayth, goe out of the World, and seeke them beyond these parts of the earth which are inhabited by men. Euery man is a man, and extreamely a man, and subject

to

to many tokens of humanity, and of inhumanity too. Hee is the most excellent amongst them, who committeth the fewest faults A good olde Religious man of the *Mendicants*, sayd thus at *Millan*. When those other good men shall haue serued St. *Charles* as long as wee, and shall haue sweate blood and water so many yeares: the world wil then be able to judge, who shall haue done better seruice. And is it therefore fit, that for some little fault, all former seruices should be forgotten. Some one man, will haue committed some light indiscretion; and a hundred others of the same Order, wil haue performed a thousand good seruices, and must the mis-fortune be so great, as to impute the fault of that one to the whole body, and that no account should be made of all that good, which a hundred seruants of God haue wrought, and must all this be buried, in the pit

of

of obliuion? The great wiſedome and wiſe charitie of Saint *Charles* did ſerue it ſelfe of all: hee managed the good ſeruices of ſome, hee excuſed the faults of others, if any were made, and he gayned the heart of the whole World

THE SECOND REASON.

That Priuiledged perſons trouble the Hierarchy of the Church.

MY Lord Biſhop of *Geneua*, who was the Saint *Charles* of *France*, and whoſe memory is in benediction, was a Prelate, whom you my Lords did honour ſo greatly, that more cannot be imagined. One day when I had the honor to diſcourſe with him at *Paris*, with that liberty which by his commandement, and through his goodneſſe I had acquired, and there had paſſed more then fiue and thirty years, ſince I had formerly touched this ſtring: in familiar

familiar ſpeech hee ſayd to me after
this manner, but with that ayr
which he ordinarily vſed, and with
that Angelicall ſerenity of his.
know not whither theſe men will go
to frame this Hierarchie, and when
they finde, and fancy theſe diſtinc-
ons. When ſoeuer it ſhall pleaſe
them, I will make them ſee, that Re-
ligious men, are one of the moſt im-
portant peeces, or parts of the true
Hierarchy of the Church. And ſome
there are, who make a ſhew, as if they
would onely abaſe Religious men,
who yet in very deede would faine
baſe Biſhops too, and euen the
Pope himſelfe. Alas, ſayth hee, let
vs liue, and ſerue our ſelues of them
whom the good God ſendeth to vs;
for although wee were ten times ſo
many as we are, infallibly we ſhould
not be halfe ſo many, as were fit: for
true it is, that, *Totus mundus eſt in
maligno poſitus.*

2. Sain

2. Saint *Bonauenture*, a Cardinall and a Bishop, disputing with a certaine Doctor *Gulielmus de Sancto Amore*, who sayd at that time, all that which now is sayd vppon this argument (for all that which is expressed in this yeare 1625. is but the repetition, and eccho, of that which was deliuered in the yeare 1257. this St. I say, doth obserue a choyse passage in the Gospell, from whence hee draweth a most excellent consequence, and extreamely to the purpose of our question. He obserueth, I say, that when that poore Trauailer was wounded, by those murdering Theeues, the Priest passed by, and that was all he did. A Leuite shortly after passed also by, but hee did not so much as once touch the poore wounded man, and so that these two, who were in greatest obligation to helpe him, left him wholy without succour. By chance there passed also

In Apol. pauperum art. 2. 4. Propositionis.

Luke 10.

alſo a poore Samaritan, and, (though he were in leſſe Obligati did yet alight to the ground, he p red oyle and wine into his bleed wounds, hee rayſed and ſet him vpon his beaſt, he cauſed him to dreſt, hee payd the charges, hee ſtored him in fine to himſelfe, was afterward greatly prayſed Chriſt our Lord. It doth many tim happen, that they who ſtile the ſelues, to be onely of the Hierarch haue ſo many buſineſſes to doe, th they leaue many without ſuccou and God ſendeth others, who ſu ply that omiſſion, in ſuch ſort, th what ſome doe not, others do, a that with a good will. And Go who is the common Father of al ſendeth helpe, both by meanes o the one, and of the other. And after wards he ſaith, *Meſſis multa, operar pauci; rogate ergò dominum meſſis, v mittat operarios in vineam ſuam. Nam*

bonorum

norum Potificum eſt, non tam pati-
ter ferre, quam deſiderantèr appete-
re co-operatores Euangeliſtas ad multi-
tudines diuinarum meſſium colligen-
das. A good mother will neuer be
angrie, when ſhe ſees a man, who
though hee be none of her ordinarie
domeſticke ſeruants, doth yet ne-
uerthelesſe (finding a ſonne of hers
fallen downe in the ſtreete) raiſe him
vp with a readie hand, and wrap
him gently in his armes, and carrie
him backe into her boſome. Nay, ſhe
will not know how to entertayne
that honeſt man kindly enough, nor
be able to tell what thankes to giue
him. In fine, he addeth this; *Fenſatis*
omnibus nulli debet videri iniurioſum,
& ſuperfluum, ſi cæleſti Hierarchiæ
placuit, aliquos ad hoc opus, etſi non ne-
ceſſitate conſtrictos, ſed charitate in-
ductos eligere, quos & ſub-cæleſtis Hi-
rarchia voluit & debuit approbare. I
conjure you to weigh theſe words wel.

3. And

3. And when it ſhould bee
that Religious men, were not of
Hierarchy of the Church, but o
a kinde of extraordinarie ſucc
will any man interre thereupon,
they are not of the bodie of
Church? Saint *Paule* came in
the Colledge of twelue Apo
was alreadie furniſhed, and wa
traordinarily called; but yet wa
not, I beſeech you an Apoſtle, an
the bodie of the Apoſtles, and
great Apoſtle, and through his
cellencie, called *the Apoſtle*? I
now there being but twelue ſe
for the Apoſtles, where ſhall the
of Saint *Paule* be? Saint *Augu*
will tell you this better then I, or
ther, you know it alreadie with
any ſpeech of mine. St. *Martin*
one of the Apoſtles of *France*, ca
in afterwards, and what ſhall
he be of this bodie, and of the num
of the reſt, becauſe hee was cal
aft

afterwards, and to their ſuccour?

The enemies of the Church, doe ſometimes feare one of theſe extraordinary men, more then a hundred and fifty of thoſe others. *Tolle Thomam, & Eccleſiam diſſipabo*, ſaid that miſerable *Bucerus*, long agoe. Take Fryer *Thomas* away, ſhut but vp his mouth, let that dead man ſpeake no more, and I will feare no bodie, but will ruine and renuerſe the whole Church of *Rome*.

4. The Popes and Councels ſay expreſly, that Biſhops and Paſtors ſucceed the Apoſtles, and the Diſciples of Ieſus Chriſt. This is moſt true; but ſo it is alſo true, that Popes and Councels haue imployed Religious men, and grafted them, as it were, into this Hierarchy, as Kings are wont to do, who (beſides their ordinarie Militia, which ſerues for pay) haue their white banners, vnder which voluntaries are aſſembled, who are

the

the men many times, that goe first t
the knockes; and supposing that the
acquit themselues well, and continu
vnder the authority of the King, the
are prayſed, beloued, and admired b
all the World. Beſides them, who
meere right are obliged to procur
the ſaluation of thoſe ſoules, whic
are vnder their charge, God and
his Vicar on earth, hath certayn
choyce troops, which are ſent t
ſuccour thoſe others, and that the
may acquit themſelues the better, i
doing their duty, they giue them
Priuiledges and armes, wherewith
to fight againſt Hell, and againſt ſin
and all thoſe miſeries which deſtroy
ſoules. This is not therefore to trou-
ble the Hierarchy; but to magnifie it,
to ſuccour it, and to liue and dye for
the ſeruice of it.

Your Mr. *Renatus Benedictus*, who
is now dead, ſaid one day to Father
Maldonatus, that in very truth, the
Church

Church had formerly beene in ſuch termes, that ſhee had had neceſſitie that Religious men ſhould come into the World to helpe her to re-eſtabliſh Eccleſiaſticall diſcipline; but now, ſaid hee, when all goes ſo well, we have no more neede thereof, and therefore let them ſuffer vs, euery one to follow his occupation. I would to God hee had ſaid true, and that the World were in ſo preſent ſtate, as that Religious men had no more to doe, but to ſay their prayers. Alas, and what could we deſire more then this? But in conſcienee, my Lords, are wee now growne to be in ſuch caſe as this, and is *France* ſo well ſanctified both in City and Country?

6. The wiſh of a certaine worthy Prelate of this Kingdome, is much more worth the making, hee uſeth theſe very words, and for all kindes of reaſon, his teſtimony is worthy

to bee received both with affection, and with honour, hee beeing ſuch as hee is, leading ſuch a life, as all the World doth know, and admire.

Lord how happy a thing it is when the Eccleſiaſticall men, who are of the Clergy, and when the men of Religious Orders be in good accord, and maintaine good intelligence for the ſeruice of theſe ſoules, which haue coſt the Sonne of God ſo much blood. When theſe *Hurs* and *Ioſuahs* hold up the arme of theſe *Moſes*; that is to ſay, of the ordinary Paſtors, to whom the government of ſoules committed to their charge doth belong: How great benedictions grow from this holy vnaminity and correſpondence: But on the other ſide, what confuſion ſpringeth forth, when they, who both by their Character of Prieſt hood, and by a Reguler life ought to be in Order, doe encounter and oppoſe one another: For if

the

the ſalt be unſavory; with what ſhall any thing be ſeaſoned? If Order be diſordred, by what meanes ſhall the extreame corruptions of diſorder be remoued? If the rule be not ſtreight, with what ſhall one be able to meaſure the dimenſions of any building? O how truly doth the poore Church indure by theſe debates, other manner of torments, then *Rebecca* ſuffered by the combate of her Children. I confeſſe, it carrieth difficulty with it, for two men to runne in a Tilt-yard at the ſame time, and in the ſame way againſt one another, without juſtling, but that againe grows very eaſie, when there is a partition, which cutteth the length of the carrier in the middle; and in the ſame manner is it eaſie for divers to labour in the ſame Vine-yard without conteſtation, where the buſineſſe is ſo great, and the labourers ſo few, euery one ſeeking not his owne intereſts

there, but the intereſt of Ieſus Chriſt: provided alwaies, that they paſſe not the limits, which the Sonne of God hath preſcribed, &c. And a little after, hee ſayth thus. The Church, which is the ſeamleſſe Coat, not of *Ioſeph*, but of Ieſus Chriſt, is torne by theſe Schiſmes, nothing indeede beeing ſo contrary to it, as internall diviſions, which doe afflict it more then externall hereſie, &c.

7. That the firſt honours be rendred to my Lords the Biſhops, and the ſecond to the Paſtors, and Parſons or Curats of Churches, is out of all diſpute: Let them be great in dignitie, and eminency, let them commaund, let them governe, let them triumph. They ſhall never be either ſo great, or ſo holy, but that all good Religious men will wiſh, that they may be ſo more and more, and that they may ſee them alſo many St.

Charleſes.

Charleſes. That which Religious men deſire, is neither greatneſſe, nor honour, nor revenew, nor precedence, nor any thing which carrieth luſtre, and noyſe with it. That which they deſire, is but to ſweat blood and water, to labour day and night, to ſerue and comfort the whole World; to Preach, to take Confeſſions, to viſite Hoſpitals, and Priſons, and muſt this be for troubling the Hierarchy? The Orientall Church is ſo far off from euer having had this beleefe, that even in theſe dayes, they ſcarce make any Patriarke, Arch-biſhop, or Biſhop, but ſuch as are Religious of the Order of Saint *Baſil.*

And ſtill this Hierarchy of the Church muſt needs haue a head, who may gouerne and range it as is fit. Since therefore fiftie Popes without interruption one after an other, haue ſent theſe Regulars in ayde and ſuccor

of the Hierarchy, who will presume to say, that so many Popes, and after them, so many Cardinalls, and great Prelates, haue troubled the Order of the Church, together with so many Kings, who haue desired them, sent for them, honoured them, and who would needes appoint by their expresse commandements, that they should haue imployment in their Dominions, and in fine, who haue serued themselues of them in their owne soules.

8. A very learned Doctor in *Paris*, hath obserued (in the relation which hee makes of those Hierarchies of Heauen; to those on earth) that the Prelates or Gouernors of Religious men, are as the Principalities of Heauen, in the Hierarchy of the Church on earth. Is this to trouble the Order of the Church, and to bring in confusion?

The Cardinals (sayth hee) answer

to

to the Seraphins, the Biſhops to the Cherubins, the Parſons and Curates to the Arch-angels, the Abbots and Superiours of Regular men, to the Principalities, &c.

If now wee ſhould examine this buſineſſe by the fruite, which both the one and the other doe produce in the Church, there would bee much to be ſayd, but this would bee odious. It is better that you be pleaſed to imploy your memories upon that which hath beene ſayd already, and to retaine that in your minds, which was delivered by two Holy Prelates, ſpeaking in theſe wordes.

Petri Succeſſor pia prouidet ſaluti animarum, & in nullo præiudicat authoritati Pontificum, tanquam ornans, non deornans Eccleſiaſticum Hierarchiam, dum mittit Religioſos. S. Con. l. c. *Vnde Sanctus Gregorius, ecce mundus Sacerdotibus plenus eſt, & tamen in Dei meſſe, rarus operarius inuenitur.* S. Greg. in Paſt. This

great Pope, and this great Cardi-
nall, when they ſpeake theſe wordes
do they thinke, they trouble the Hie-
rarchy of the Church?

9. If theſe Regulars did intrude
themſelues, and as *Tertullian* ſayth
Si quis miſſus eſt a ſeipſo: If they made
hauocke where they goe, and di-
ſturbed the Order of the Church, it
would indeede; be inexcuſeable, and
puniſhable. But beeing inſpired by
Almighty God, authoriſed by Coun-
cells, ſent by Popes, approoved by
the Biſhops of all times, and of all
Countries in the World; hauing bin
in poſſeſſion of ſo many ages, and
ſucceeding their predeceſſours, who
haue loſt their liues in cultiuating the
Vine-yard of Ieſus Chriſt: Alas, ſhall
this be called a trouble to the Hierar-
chy of the Church? *Hierarchichao-*
pera non peragunt authoritate ſua, ſed
S. Bon. l. c. *Ordinariorum, & potiſſimè ſummi pon-*
tificis. Saith this great Cardinall,

cujus

iuius dispositionis authoritas positiua uræ transcendit: For these are his very words.

10. It is to bee feared that the Church will finde her selfe like the poore *Rebecca*, who felt two brothers contend so furiously in her wombe, and that shee may say, as the Spouse doth, by the relation of Saint *Bernard*. *Filij matris meæ pugnauerunt contra me, quia pugnauerunt contra se. Si sic futurum erat, quid quid necesse erat me concipere?* I must needes make you heare the voyce of this worthy Prelate. That the rankes of this Militant Church, haue been addressed according to the Orders of the Triumphant, there is no doubt at all. The Hierarchy of the one, hauing beene formed according to the modell of that Mountaine of Heauen, amongst the inhabitants of the eternall Syon. Besides, in this Hierarchy, which contained the Order of

M. de Belley. Serm. 10. de S. Ignat.

of Paſtors in the Church of God there bee added certaine troupes of ſuccours, which enter into the Orde with them, as *Michael* did into tha of the Angell of *Iſrael*; and thes troupes compoſe a kinde of Hierar chy, by reaſon of their particula government, and of a ſpeciall kind of Oeconomy, which they obſerue under the name of Orders, and o Regularity. And although theſe con gregations of men haue many diffe rences, yet are they without any di uiſion amongſt themſelues; and eſpe cially without ſeparation from the body of the Church in generall. And they beautifie this Spouſe of the Lambe by thoſe delightfull varieties for which the Holy Scripture decla reth her to be ſo grateſull. And they compoſe the pretious Carguanet which adorneth the necke of this chaſt Doue with ſo great luſtre. I ſay therefore that the Orders of Regulars

compoſe

compoſe a particular Hierarchy: yet annexed neuertheleſſe to the generall Hierarchy of the Church. Not that Religious men make any new Religion in point of beleefe, or that they maintaine any difference therein, from the reſt of the faithfull, but on the other ſide, for as much as their life is more exemplar, and more perfect, and in regard that they are the moſt illuſtrious portion of the flocke of *Ieſus Chriſt*; their piety doth make their faith much more delicate and more docile. Their ſoules not finding difficulty to beleeue any thing, ſo that it make for the aduantage of his glory, who drew them out of the darkeneſſe of this World, to the admirable light of the practiſe of thoſe counſells of his, which put them into the ſtate of acquiring perfection.

But I was ſaying that they ſeemed to compoſe a kinde of Hierarchy by reaſon

reaſon of their exemptions, whic
ſubſtract them from the juriſdictio
of the ordinary Prelates, and Paſtor
becauſe their life is ſequeſted fro
the wayes of worldly men, and be
cauſe the correſpondencies of the
Oeconomy, which finally pitchet
vpon the holy ſeate of *Rome*, by th
dəgrees of their locall Superiours
their Prouincialls, and their Gene
ralls, is a coppy drawne out of the
Originall of Pariſh Prieſts Dioceſſa
ries, hnd Metropolitans, according
to that order which the Sonne of
God hath eſtabliſhed in his Church,
the whole rendring it ſelfe into the
vnity of the Apoſtolicall Seate of St.
Peter, as into the center upon which,
as upon an immoueable Rocke our
Lord hath eſtabliſhed his Holy
Church.

11. And now ſince they will mould
the Hierarchy of the earth, uppon
that of Heaven, it commeth fitly to

our

our purpoſe: for beſides the Angells Guardians, who are they which goverme the World in the ordinary way? Such as are good Diuines know, that there is not in a manner any Quier of Angells, whereof God doth not ſometimes ſend one, or other to performe ſome great charities to mankind. Sometimes a Cherubin, ſometimes a Seraphin, ſometimes an Arch-angell; and (as Saint *Paul* ſayd to the *Hebrewes*,) *Omnes ſunt adminiſtratorij ſpiritus, in Miniſterium miſſi propter eos qui hereditatem capient ſalutis.*

And now doe you beleeue, that the ordinary Angels take it ill, when the extraordinaries come to ſuccour, and helpe to ſaue ſoules; and thinke you that this is a troubling of the Hierarchies. But you will ſay, haue not perhaps the ordinary Angels ſufficient power to doe what is fit. To which I make you this anſwere. Shall

we

wee give Law to God, and prescri
to him what he shall doe? and sh
we offer to change the unspeakeab
designes of his holy Prouidence, an
of his Charity? when the Apostl
were so loaden, that they could n
draw their net, being then so full
Luke 5. fish, they saw another boate whic
passed. *Et annuerunt socijs qui era*
in alia naui, vt venirent, & adjuvare
eos.

So farre off are they from mis-
king, that others should put the
hands to their worke, that they in
treate them to doe it with great in
stance, and without that succou
they might perhaps haue lost bot
their paines, and their fish; and thi
passage is applied to this argumen
by some great personages, for th
Apostles represent the Prelates an
Pastors; and that little boate the Re-
gulars, who are called to succor an
assist in the sauing of soules.

12. I

12. If men ſay, that the Hierarchy is no other thing, then my Lords the Prelates, and the Parſons and Curates, if that be ſo, it is certaine, that Religious men are not of it. If men ſay, that none are of the Hierarchy, but they who haue charge of ſoules, in that caſe, neither the Cardinalls nor Canons, nor Religious, nor Abbots, nor Chapters, nor a world of Eccleſiaſticall perſons, ſhalbe of it. But wee muſt conſider, whether in very deed, the nature of a Hierarchy conſiſt in that: For St. *Dennis*, of whom all the World hath taken and learned, what belongeth to a Hierarchy; and Saint *Thomas* after him, ſaith firſt, that *Hierarchia eſt ſaier Principatus, & multitudo ordinata ſub vno principe.* P. p. q. 108. 1. 1.

2. *Vna eſt Hierarchia hominum, & Angelorum ſub vno principe Deo.*

3 *In diuinis perſonis eſt Ordo, ſed non eſt Hierarchia; quia non eſt ibi purgare,*

purgare, illuminare, & perficere, i quo consistit Hierarchia. 4. Non ess multitudo ordinata, sed confusa; si i multitudine diuersi ordines non essen Vt ergò sit Hierarchia, debent es diuersi Ordines sub vnius Princip gubernatione. In this sence, all th which is in the Church beeing auow ed and addressed by the Pope, wh is the chiefe of this Ecclesiastica Hierarchy, and put in that plac which hath beene destined for it, t purge illuminate, and giue perfecti on, is so farre of, from being out o the Hierarchy, that it is a very profit able part thereof, and which, in a times, hath done admirable thing for the seruice of God, of the Church of Prelates, of Pastors, and for th good of soules. But if the word o Hierarchy be taken in the most rigo rous sence, and if it comprehend no thing else, but Prelates, and Pastors and them whom they imploy, (them

selue

elues not being able in their owne erſons, to do al that which is fit) in his caſe, the Regulars will fall out in good earneſt, to bee of the Hierarchy, for they are imployed therein by Councells, by Popes, by a world of Prelates, yea, and by the greateſt part of Paſtors themſelues; excepting onely ſome few, who of late haue made noyſe enough.

The Kings of *France* themſelues haue commaunded this to bee obſerued in their Dominions, in ſuch ſort, as that Saint *Lewis* layd a perpetuall ſentence of baniſhment out of his Kingdome, vpon that Doctor *Gulielmus de Sancto Amore*, who alreadie had been condemned at *Rome*, in full Confiſtory, and whoſe booke was miſ-liked, and torne, and yet worſe vſed; that booke which he had compoſed againſt the *Cordeliers*, and the *Iacobins*, and wherein he ſerued himſelfe of the ſame Arguments in

effect, in the ſtrength whereof men make ſuch a hoo-bub in thes dayes.

13. But you will ſay perhaps, tha Pope *Anicetus* and others, and th Councells alſo, and the Canons do take that for the Hierarchy, whic Chriſt our Lord did firſt ſend, name ly his Apoſtles, and then his Diſci ples, by two and two, whom th Prelates and Paſtors doe ſucceede But it is one thing, when they ſa that theſe latter ſucceede thoſe for mer, and another thing it is to a firme, that none but they are in th Hierarchy of the Church: For wha will you ſay, if other great Saint make it good, that you muſt rathe take the Hierarchy by the Parable o the Vine-yard, which is the Church There indeede the firſt are my Lords the moſt reuerend Biſhops; and they who follow after are the venerable Pa ſtors, and Parſons and Curates, bu

at they who are ſent at the ninth
d eleuenth houres, are thoſe Re-
lars who are deſigned to Preach,
d receiue confeſſions, &c. as being
me but towards the euening, but
o yet neuertheleſſe ſhall at the end
the day bee paſſed for true labou-
rs, and ſhall alſo be well payd, and
ith the ſame coyne of thoſe others.
hoſe eminent men, to whom God
aue his ſpirit for the aſſiſtance of
Moſes and *Aaron*, in their gouerne-
ent of the people of *Iſrael*, did
ey trouble the Hierarchy? *Congrega*
iki ſeptuaginta viros de ſenibus Iſra-
, &c. Et auferam de ſpiritu tuo, tra-
amq; eis, vt ſuſtentent tecum onus po-
li. Num. 11.

14. Let us yet come cloſer, and
y, that ſince it belongeth to the
icar of Chriſt our Lord, to go-
rne this Hierarchy, and that hee
the head thereof (as that learned
octor of the *Sorbonne* doth excel- *De Monar-chia.*

lently prooue) let vs ſee the motiue
which they aleadge, when they ſen
the Regulars to know, whether the
haue troubled the Hierarchy, or elſe
on the other ſide, whether they hau
done it good, and moſt faithfull ſe
uice. I might cite a hundred Bull
but I will only chooſe three or four
but yet ſuch as ſhalbe cleere, ſtrong
and which ſhall preſſe home; and wi
haue great power vppon all the
mindes, vpon whom truth and re
ſon will haue power, as they are ſur
my Lords to haue vpon yours.

Pope *Gregory* the ninth in the Bul
Cum meſſis, whereby hee giueth d
uerſe Priuiledges to the Minorite Fr
ers, and namely, in the adminiſtra
of Sacraments, hath three motiue
The firſt, *Cum meſſis multa ſit, oper
rij verò pauci, &c.* The ſecond, *Qu
Miniſterium veſtrum diligenter im
plentes, vos operarios inconfuſibile
exhibetis.* The third, *Vt qui ſpiri
vicit*

*uitis, spiritu & ambuletis, de doctri-
vestra & conuersatione, flores &
uctus proueniant gratiores.*

Paul the third, in the Bull, *Cum
ter*, whereby hee granterh many
riuiledges to the society of Iesus,
oth mention two motiues of that
ant: The first, *Ne gregi Dominico
imarum cura desit, & illum anti-
us serpens indefensum & inpræpara-
m inuadat.* The second, *attendentes
l fructus vberes quos in domo Domi-
i hactenus produxistis, & producere
on desinitis vestræ Religione, integri-
te, scientia, doctrina, moribus & ex-
rientia, &c.*

Pius Quintus, in the Bull, *Etsi Men-
icantium*, whereby hee confirmes all
riuiledges of the Mendicant Fryers
yth, *Attendentes plerosque ex ve-
erabilibus fratribus nostris Archiepis-
opis, & Episcopis, qui Ordines Men-
icantium præcipuè, tanquam fructife-
os in agro domini palmites; & colere,*

& adjuvare deberent, non ſolum
exequi negligere, vecumetiam Con
Tridentini decretis in pravum ſenſ
retortis, vos, & eorum quemlibit,
rÿs afficere incommodis, & pertu
tionibus, eorumque Privilegÿs
modicum afferre gravamen conant
(whereof hee recounteth diuer
propereá volentes præmiſſis, ac
ſimilibus exceſſibus & gravaminib
ex noſtri Paſtoralis Officÿ debito pro
dere. Attendentes etiam illos qui o
diei, & æſtus, tam in prædicatio
bus, quam in cæteris ſpiritualib
muneribus quotidiè ſuſtinent, niſi
tiam aliquantum piè ſubleventur, fac
fore, ut oprreſſi à ſuis officÿs omni
deſiſtant, ne in poſterum eis aliqu
inferatur gravamen, &c. omni & ſi
gula Privilegia, &c. quomodo-lib
conceſſa, &c. authoritate Apoſtol
tenore præſentium, perpetuò approb
mus & confirmamus.

Alexander the fourth, a long tim
befor

efore this, had the ſame motiue for he *Cordeliers*, in the Bull of *Nimis*, hereby hee protected them againſt he perſecution of certaine Clarkes, nd ſayth thus, *Nimis iniqua viciſſitudine largitori bonorum omnium reſpondetur, dum ij qui de patrimonio Chriſti impinguati, luxuriant damnabiliter, in eodem Chriſtum patenter infamulis ſuis non verentur, acſi factus ſit impotens Dominum vltionum, &c. Cumquè non deſint plerique tam Eccleſiarum Prelati, quam alij, qui ſæca cupiditate traducti, propriæ auiditati ſubtrahi reputantes, quicquid vobis fidelium pietas elargitur, quietem veſtram multipliciter inquietant, contra vos moleſtiarum varias occaſiones exquirentes. Volunt namque &c.* (where he recounteth al thoſe wrongs which the ſayd *Cordeliers* had receiued of the ſayd Clarkes.) *Nè hujus modi gravamina vobis ab eiſdem Prelatis, vel eorum ſubditis vlterius*

 inferantur,

inferantur, authoritate præsentium districtius inhibemus, &c.

Gregorie the 14th. in his Bul, *Ecclesiæ Catholicæ*, had also the same motiue for many Priviledges, which he gaue or confirmed, to the Society of Iesus.

15. If men desire to see generall Councells, for making an end of this proofe, they may be easily brought: but you know them better then I: and therefore it would bee a superfluous discourse; for you know (as I say) what the Councels of *Viena*, of *Lateran*, and of *Trent* affirme.

If therefore to haue shed so much blood, for the maintayning of the Christian Faith, and of the Church over the whole World, if to haue sweate blood and water. If to haue fought against Heresie and Errors, and Schisme if to haue couragiously defended the Catholique Church, even to the last breath of life; if to haue Preached, written so many bookes, laboured night and day

lay, both in Cities and Countries, through whole ages: to haue ſerved the whole World, to haue obliged ten millions of ſoules to haue ſacrifi-ced their life to the glory of God, under the authority, and by the commandement of ſo many Popes, and holy Prelates, even of this King-dome of *France*: If this, I ſay, be to trouble the Hierarchy, if this bee a mortall ſinne, if this be a Schiſme, wee cannot indeede deny, but that by the ſpace of ſo many Ages, the Regulars haue committed theſe diſ-orders; and that ſo many holy and wiſe Prelates, at whoſe feete they dyed, in labour under them, and for them, throughout their Dioceſes, that theſe great Prelates, I ſay, haue committed a very grieuous fault. But ſo alſo on the other-ſide, if theſe proceedings doe merit any returne of friendſhip, if any kinde of ſweete-neſſe, it ſeemes, that it were more honourable

honourable for men to ſhewe ſome little good will to them, who deſire to imploy their liues, and their labours under the authority of my Lords the Prelates, to liue and dye at their feete for the glory of God and the good of ſoules, which are very glad to finde themſelues aſſiſted and comforted by them, and doe accept of the little ſervices which they can doe.

16. O how highly do I commend that good and gallant Paſtor in *Paris*, who did ſo holily, and ſo ingeniouſly ſay as followeth. Let us doe better then the Regulars, and let us not buſie our ſelues with crying out *Hierarchy*, *Hierarchy*: for infallibly, if wee doe better then they, wee ſhall conſerue our *Hierarchy*, and wee ſhall neede to be in no feare leaſt it diminiſh, or that wee ſhalbee entred into by a breach, or that it ſhall grow to bee diſſipated. But till ſuch time, as wee

ſee

ſee our ſelues in that condition, why ſhall wee not ſerue our ſelues of the holy labours of ſo many good ſervants of God; who are withall, of our owne fleſh, and bone, and of our owne blood, and our brethren, and who might perhaps haue beene that which wee are, and perhaps better then wee: But for the loue of God, they would not accept it. If all the World heere had a heart, and a tongue like that of this worthy perſonage, the *Gallican Church*, would be a Heauen upon earth, but as ſoone as men permit the infernall Dragon to whiſle there, and that he promiſe certaine divinities, and ſublime greatneſſes, a thouſand diviſions, and a thouſand ſorts of miſeries enter in, which God of his great goodneſſe ſhall remooue if it pleaſeth him, as I beſeech him, with all the powers of my ſoule to doe. As for that, which one of the chiefe men of *Paris*

ſayd,

ſayd, concerning proper intereſt, the offerings, the reſpects, the honour, the power, and ſuch other things as theſe, I wilbee farre from objecting it, and ſo doubtleſſe theſe things, would not be good for the *Hierarchy*, and ſure, there is no ſuch matter amongſt them. Beſides that, this is without the compaſſe of my deſigne, and I haue ſomewhat elſe to doe, then to touch thoſe ſtrings which ſound not well, and it would never become me well to doe it, ſince it was ſo ill taken, at the hands of that great perſon, a Doctor of the facultie of *Paris*, an Arch-biſhop, and a man of ſo great reputation. I had rather make Saint *Paul* ſay this word, which iſſued out of an Apoſtolicall, and Seraphicall heart. *Noli frater cibo tuo perdere eum, pro quo Chriſtus mortuus eſt.*

Genebrard de Hierarchia.

As if hee would ſay, alas doe not amuſe your ſelues about your owne commodities,

commodities, nor about your owne greatneſſe, doe not hinder the good and comfort, and perhaps the ſalvation of thoſe ſoules, which are bathed in the blood of *Chriſt* our *Lord*. Though this ſhould coſt you ſomewhat, it will never coſt you ſo much, as it coſt him, who imployed even to the laſt droppe of his blood upon it. If the Regulars doe good to your flocke, will you bee offended with them for that? if they doe them no good, the World indeed is much deceived, which beleeues, and daily ſees the contrary. *Salus populi ſuprema lex eſto.* The Law of Lawes, is the ſafety of the people, and the aſſiſtance of ſoules, and it is evidently ſeene, that both the people and God himſelfe haue bleſſed, and as it were, canonized a million of innocent actions of good Religious men, who haue aſſiſted a World of perſons. If I durſt deſcend deeply into this

this matter, and ſhewe you the ne-
ceſſity, which the Church conceiues
it ſelfe to haue of this ſuccor, ſo far
of would it be, from tearing this *Hie-*
rarchy in peeces, that you would
evidently ſee, that perhaps it would
haue prooved a meere *Anarchy*, (as
was ſayd by a great Arch-biſhop of
France) if the goodneſſe of God had
not ſent this helpe. But I will not
enter upon this Diſcourſe, nor giue
any manner of offence to any, it
ſufficeth for me, to plead the cauſe
of God, and of his ſervants, ſhew-
ing the innocency of their proce-
ding, and the purity of their inten-
tion.

THE

THE THIRD REASON.

That Religious and Priviledged men do abaſe the authority of my Lords, the Biſhops, and become, as it were, inſolent by reaſon of that power, which is imparted to them, by their Priviledges.

1. THis is the ſource of all our great and moſt important difference. There is nothing ſo inſupportable as contempt, eſpecially when it growes upon any man from his inferiour; contempt, whether it be truely offered, or but imagined, produceth moſt prejudiciall effects. If Regulars haue indeede cõmitted this ſin, it is certainly worthy of blame, and intolerable; but ſo, if it be not true, without doubt they who would needs ſuggeſt this to our Lords the Prelates, and perſwade them to beleeue

beleeue it, hath beene a little in th
wrong; and to omit the ſpeaking
any thing which may offend them,
will onely ſay, that their zeale, ha
had a little more of the ſmoake, th
of the fire. At the worſt hand, the
is no miſchiefe without a remed
and when the objection were tru
men ſhould rather apply a plaiſt
with ſome lenity, then teare off t
arme, which hath ſome little hurt
it; and which afterward might d
good ſeruice, being cured, and reſt
red to former health.

2. But I maintaine, that this i
meere, and moſt ougly ſlander, a
I hope, that, by the helpe of Go
I ſhall make the matter ſo cleare, th
no man of a good minde, wilbe
ble to refuſe me his beleefe, nor e
contradict me with reaſon.

There hath not beene any tim
when the Diuell hath not endeauo
to put jealouſie into the mindes
th

he greateſt, and to make Religious
nen, who are his capitall, and irre-
onciliable enemies, to be ſuſpected.
Who would euer haue beleeved, that
n *France* there could haue bin found
ny Prelate, whom Saint *Bernard*
night put into jealouſie and paine?
And yet the while, *Ioſilinus* the Bi- *Ep. 213.*
hop of *Soiſſons* wrote backe to him
terrible letter, whereot the title
was this. *Bernardo Abbati ſalutem*
in Domino, & non ſpiritum blaſphe-
miæ. The poore Abbot, being ſtro-
ken with this word, as if it had beene
pointed ſtone, or a bolt of thun-
der, made this anſwere. *Minimè*
quidem ego ſpiritum blaſphemiæ habere
me arbitror, &c. Et quoniam vt video,
dondum quieuit indigna tio veſtra, qua
forſitan adverſus Eccleſiæ conculcato-
res juſtius incanduiſſet, etiam nobis di-
co, Schiſmaticos vos, aut ſomitem eſſe
ſcandali. nec dixi, nec ſcripſi, nec cre-
didi, & dico ſecurus. In the meane

time, I beleeue that the occasion which this moſt reverend Biſhop tooke, was from this, that the Churches of *Paris*, of *Rheimes*, of *Chaalons*, and of *Bourges*, were not ſo perfect, and that the Councell of King *Lewis* the 8th. did ſeeme to cause that King to conſent that Saint *Bernard* might aſſiſt thoſe Churches, and the Prelates; now this holy Abbot being full of the ſpirit of Charitie wrote thus to my Lord of *Soeſſons*, who was of the Councell. *Mirum valdé, ſi contra veſtrum conſilium hæc fiunt; mirum magis & malum, ſi veſtro conſilio fiunt; etenim conſulere tu-lia, manifeſte Schiſma fabricare eſt; Deo reſiſtere, Eccleſiam ancillare, & novam in ſervitutem redigere eccleſiaſticam libertatem.* Now the enemies of Saint *Bernard* did blow up this diſcourſe, and caſt into the mind of the good Biſhop ſo many ſhadows and falſe rumors, that in fine, he broke

broke out, and called S. *Bernard* a blaſphemer, and a man poſſeſſed with the maligne ſpirit of blaſphemy, before thoſe clouds could be well diſperſed. This cauſed much ſcandall in *France*, and God was greatly offended thereby; but in the end, all was accommodated, and men came to ſee clearely, that it was but a craft of Lucifer who deſired to make thoſe two Angels, fight with one another, and to make the Hierarchies heere on earth revolt, as hee had made thoſe of Heaven rebell before.

3. It hath often arrived in the Church, that ſometimes good Prelates ſhould heate, and band themſelues againſt the Regulars, and ever with very good pretexts, but time, patience, truth, and God haue cleared all, and turned the ſtorme into calme. Sometimes the *Iacobins* haue thoght they ſhould haue bin ſwallowed up; ſomtimes the *Cordeliers*; ſometimes theother mendicant Religious,

ſometimes the Ieſuites, and ſometimes the Order it ſelfe of Saint *Benet*; as beeing too powerfull, and having for too long a time, diſpoſed of the Keies of St. *Peter*.

But yet certainly, it would be good to ſee the plat-forme of this mighty building; and to know uppon what this great complaint is grounded, which is the ſpring and force of other complaints: for is it perhaps, that Religious men haue a deſire to carry away the Miters and Croſiers of my Lords the Biſhops? Is it becauſe they debate about hauing the upper end of the board, and to be ſeated in the places of moſt honour? Is it, that they Preach whether they will or no, or in their Dioceſes; and that they make themſelues little Monarches in the Empire of others? Doth any one of them heare Confeſſions without their conſent, or at leaſt, of their Vicars generall, according

ding

ding to the Councell of *Trent*? Is it perhaps, that they haue more credit and beleefe, amongſt the people, more auditors at their Sermons, and after a ſort, more power in apparance then many others? Deere God, what is the matter, and how ſhall men be able to behaue themſelues? If theſe Religious be vulgar perſons, men diſpiſe them: If there bee never ſo little in them which is more eminent, men enter into jealouſies, and ſay. There is no remedy, but theſe men muſt be humbled. In fine, what is that which they doe whereby indeede the great power of the Prelates of the Church, is abaſed? Is it, that they haue too many Priviledges, and too great authority to abſolue ſinnes? Is it that they take Confeſſions within fifteene dayes of Eaſter, and Miniſter the Communion excepting onely vpon Eaſter day, which the Canons, and the Councells haue excepted? Is it

that men visite not the Blessed Sacra-
ment in their Churches, and that
men enter not upon taking conziance
of their Regularity? Is it, that they
are not entirely and without excepti-
on dependant upon my Lords the Bi-
shops in all and every thing that can
be thought of? Is it, that they doe
insolently abuse the favours, and Pri-
viledges, which the See Apostolike
hath given them? or else, is it becaus
they doe not forsake the use of their
Priviledges vppon the least word of
their Bishop, even when he growes
stiffe without reason against such a
power, as is established by God? I
doe even draw my wits dry, to say
all that which I can bring to memo-
ry, for the finding of the mother-
roote, from which all these thornes
grow and sprout; and these sharpe-
nesses, which pricke, so many hearts
at this day, and teare the union of
the Church, making division a-
mongst

mongſt the Children of God, and (which is worſt) both parties con. ceiue themſelues to haue reaſon; per-haps whoſoever bee deceived, hee is deceived without any fault of his, but yet in fine, he is deceiued.

4. During the warres betweene *France*, and the Dukes of *Burgundie*, there chanced a certaine thing, which may well ſerue my turne. The men of *Lewis* the 11. going foorth one mor-ning before day, to make ſome diſco-very in the Country, ſaw an incre-dible number of reedes growing out of a marriſh ground. They firmely beleeved that it was ſome troupes of light horſe, who had a minde to make ſome enterprize upon the Kings Armie. Others thought, that they were Lanciers, who came to make a roade for ſome ſurpriſe. There were never men more afraid. They all at full gallop retired themſelues into the groſſe of their Army, they put the

Campe into Alarme, and thruſt feare into the moſt valiant hearts of the French Army, expecting inſtantly ſome ſhrewd skirmiſh. As ſoone as the twy-light ſtroke through the night, and beganne to open the day, and that the morning Starre, had already diſcloſed a little light, men ſaw that this was nothing but empty Canes and Reedes, which waved at the diſcretion of the wind; ſo as that horrible feare was inſtantly changed into a publike laughter, and fell by way of confuſion upon thoſe childiſh ſcoutes, for having made ſo tooliſh and ſo frivolous a report.

They who loue not Religious men and who goe toſſing up and downe to diſcover ſome little paſſage, ſome doubtfull Canon of ſome Provincial Synod, and indeede, ſome I know not what; being all wrapped upe-ther in the night of paſſion, or of proper intereſt, doe repreſent the Order

of

of Religious men, as of Armies all encamped, and resolved to assault and subdue the authority of my Lords the Prelates. They tell them tales without ceasing, and make most strange reports, they cast so many feares into their mindes, and paint out the businesse so hideously, they alledge so many cases hapned, and not hapned too, they tickle them so delightfully about the delicate point of their authority, and the power of the Crosier, that they shake even such, as are most immoveable. Who would not beleeve men so learned, and who make profession of so much zeale, and piety, and who haue done nothing but cry out aboue these thirty yeares? But yet in truth, if wee shall behold the beame of that rising Sunne of truth, and looke on them a little neere at hand, it wilbe found, that these armed men be but reedes, and people voyd of all that interest and ambition,

ambition, which is layd to their charge, and who of all things are thinking leaſt of contending with that lawfull authoritie, which God hath given to my Lords the Biſhops, and to the Paſtors of the Church.

5. Let us beginne in the name of God to ſee, and weigh this truth, which is of ſo much importance. If the Religious doe nothing without reaſon, without right, without auow, without authority, nay (I will ſay more) without being obliged in conſcience, is there any man of common ſence, who can blame them for it? For if they attempt any thing beyond this, there is indeede no excuſe, nor any cloake which can cover them, & they muſt be reduced into tearmes of reaſon. But is it not fit, that every man defend his right, and that every one enjoy what is his owne, and which is juſtly acquired by him? There are now ſo many ages, ſince Regulars are in poſſeſſion of their privi-

ledges,

iledges, and ſhall they ſuffer them
o bee loſt and aboliſhed by a mor-
ings worke? Priviledges well giuen,
ery authenticall, granted by ſo ma-
y, and ſo holy Popes, admitted by
ſo many holy Prelates through out
he Chriſtian world; authoriſed by
our Kings, recorded or permitted by ſo
many Soveraigne Courts of juſtice;
btayned by the ſweate of ſo many
rowes, by the effuſion of ſo much
lood, by meanes of ſo long, ſo
reat, ſo holy labours, of ſo many, and
o worthy perſonages, the very Suns
f their ſeveral ages, muſt all this, I ſay,
ee ſuffered to periſh by a mornings
orke? And al this upon what reaſon?
will not name it, but I rather chooſe
o beſeech you to weigh it well in the
ght of God, and in the ſcales of the
anctuarie.

6. But there is much more then
his, which is, that the holy Canons
orbid in tearmes expreſſe, worthy to
e well obſerved, and ſhew that Re-

gulars

gulars cannot commit this unwo
thineſſe, without hurting their co
ſcience, and (that which greatly i
ports) without doing much wro
both to the Pope, and to the Churc
Let us heare the Canon, and t
Pope. *Cum etſi ſponte volueris, de*
re tamen nequiveris ſine licentia Ro
Pont. renuneiare Priuilegijs, vel Ind
gentijs libertatis, quæ Monaſterium
lud indicant ad jus, & proprietat
Romanæ Eccleſiæ pertinere. Such
are the houſes of the Order of Sai
Francis, and the other Mendican
Pope *Gregory* ſpeaking to an Abbo
who deſired to forgoe all his Pri
ledges at the inſtance of the Biſho
(who preſt him much) makes hi
know his fault, and tels him, that h
was doing that, which is aboue h
power, and contrary to his conſc
ence, and contrary to the authori
of the See Apoſtolike, and again
the ſacred and ſetled ſtile of t
Churc

L. 1. Dec. Greg. tit. 43 de arbitris. c. 5.

hurch. The Lawes of the Church, ſſe much further then this, for ey declare that if Regulars ſhould nounce all their Priviledges, all that ould ſtand for nothing, and bee of o value. Nay yet further, they are commaunded under paine ofexcommunication, not to alienate any ing of their temporals, and much ſſe of their ſpirituals: So that it is ot now the Religious whom men ppoſe, but the Pope, the See Apolike, the Church, and they oppoſe ntiquitie. Let us heare the wordes. nocent the third, to the Arch-bihop of *Piſo*. *Aſſeruiſti te uſque ad ac tempora tenuiſſe, quod licitum ſit lerico renunciare ſaltem in tempora ibus cauſis juri ſuo, &c. immemor conſtitutionis, quacavetur pacto privatorum, juri publico minimè derogari. Cum gitur hoc jus in Mileuitenſi, & Carthaginenſi Concilijs ſit ſpecialiter promulgatum, nè Clerici Clericos, relicto ſuo*

C. ſi diligenti de foro competenti.

ſuo Pontifice, ad judicia publica p
trahunt, alioqui cauſam perdant, &
communione habeantur extranei, &
manifeſte patet, quod non ſolum inv
ſed etiam voluntarij paciſci non p
ſunt, ut ſæcularia judicia ſubeant; t
non ſit beneficium hoc perſonale, cui
nunciare valeat, ſed potiùs toti Col
gio Eccleſiaſtico publicè ſit indultu
cui privatorum pactio derogare non p
teſt. Quod habet locum à fortiori
Reg. 99. tom. 1. 9. 36. act. 1. *Regularibus (ſaith Emanuel Roderic*
quia clerici habent liberam volun
tem, Regulares verò non habent vel
nec nolle; ideo non poteſt præjudicare
rum conſenſus in judicem non ſum

All this Article deſerues to bee re
as alſo the Article 2. of the queſtio
27. where hee bringeth many proh
bitions to alienate the goods
Churches and Monaſteries, eu
under the paine of Excommunica
on. That of *Paul* the ſecond, in t
extravagant Ambitioſæ is expreſ

It is a thing worthy of remarke, which a great Prelate ſayd one day in an aſſembly of Prelates, that this affaire went full to iuſtle vpon the Pope, and that the bottome of the buſineſſe tended but to ſome pernicious diuiſion and ſchiſme.

I would name him for honors ſake, were it not, that he is ſtill liuing, and that perhaps he would not wiſh to be cited vpon this occaſion.

If the Popes, who haue giuen them theſe Priuileges, ſhall take them away againe, there is no more to be done, but to bow downe the head, to obey with humility, and to be content. But that the Regulars ſhould degrade themſelues, that they ſhould offend the See Apoſtolicke, that they ſhould doe wrong to millions of ſoules, that they ſhould renounce the fauours imparted to them by Kings, this counſaile cannot be fitly giuen them, eſpecially when a man conſiders

fiders to what this buſineſſe tende
and the motiues whereby God ſeet
that men are drawne, and the intere
which the Church hath herein, a
the ſaluati on of ſoules, and in fi
that they are excommunicated,
they do it of themſelues.

7. But this goeth yet further, f
they who call in queſtion the force
Priviledges granted by Popes, gro
to ſhake whole Kingdomes, Cha
ters, Commonalties, and they ou
turne the peace of the Church. A
in fine, for what cauſe, and for wh
is the queſtion? Alas, he who ſoun
into the bottome of this buſineſ
cannot chuſe but haue his hart tra
perſt.

But you will ſay, it is not the P
viledge which we queſtion; but r
ther the miſuſe, and intollerable
buſe which growes thereby.

I am not ſuch a Sot, as that I w
defend and Canonize an abuſe, or y
den

deny, that ſome abuſe may ſlide in; or that ſome indiſcreet perſons may not be found. The world was neuer without ſuch, nor euer will be, vnleſſe God worke a miracle. But be you pleaſed, to let the abuſes and iuſt complaints which you haue to make, be ſet downe, and infallibly they ſhall be remedied, without noiſe, without diſpute, and without ſcandall. Might I be ſo bold, as to aske whether they who giue you theſe impreſſions againſt vs, be impeccable or no? whether they commit any faults? whether euer they fall into any indiſcretion? If they confeſſe not themſelues like other men? If when you ſhall haue taken all the Religious away; they of whom you meane to ſerue your ſelues, ſhall not drop downe from heauen, and be confirmed in grace, without ſo much as tripping at any time? whether they and you ſhall neuer be in any

difference with one another, notwithstanding that Saint *Peter*, and Saint *Paul*, had disputes betweene themselues; and two Angels are found in *Daniel* to haue fought with one another more then twenty dayes? Haue you no feare my Lords of the passage of that old Roman, *Exurgent magis alij homines, quam alij mores*; and that other, *Refodeo Antigonum*, and can you ever hope to meete with a whole commonalty, yea or even with any one single man, in whom in fine, you finde nothing to be wished otherwaies, and who may commit some indiscretion? doe you judge of a whole bodie, by some one part which is out of joynt; and of a whole Order, by one indiscreete man, or for some simple thing which perhaps hee may haue done without malice and with great innocency? Did Christ our Lord excommunicate all his Apostles, becauſe one of them

Tacit.

Iohn 6.

was

was a Divell? For ſo hee was named by Chriſt himſelfe. And doe you beleeue, that of all thoſe Oblati of St. *Charles*, of whom you ſpoake but now, no one did ever commit any fault?

If this be ſo, ſhewe us our abuſes; if wee give you not contentment, if wee alleadge not reaſons which are to be of full weight, and worthy of beeing receiued; if wee doe not produce as many Authenticall Bulls as can be deſired; wee ſhall at leaſt bee ready to ſubmit our ſelues to all kinde of ſatiſfaction, and to liue and dye at your feete, and under thoſe juſt lawes which you ſhalbee pleaſed to preſcribe. But firſt, we muſt haue three words, and they are theſe.

To Vnderſtand, to Conſider, and to Iudge. And to keepe your ſelues from prejudging, and to make ſuppoſition of nothing, which may not be ſolidly averred, and that after the

parties be heard by word of mouth
for otherwiſe there will never bee a
ende. Onely you wilbee pleaſed to
conſider things maturely, for you
cannot condemne us without fault
but by condemning Popes, Coun-
cels, Kings, Cardinalls, and the grea
ter part of my Lords the Prelates o
France, your Predeceſſours, whom
you arraigne in arraigning us.

8. Three great Arch-biſhops, al
yet aliue, and the chiefe of this King-
dome, haue told mee more then
once, that they haue never derived
more honour, and ſervice from any,
then from Religious men. A hundred
Biſhops haue ſayd as much, and I
will make it good, that there is no
man, who ſerveth and honoreth my
Lords the Prelates, with a better
heart, and with leſſe intereſt, then
good Religious men doe, nor who
would imploy their liues, and their
heads more frankly for the ſervice of
God

God, and of my Lords the Biſhops, if there were neede. Never (ſayth S. *Auguſtine*) did I ſee better people, then thoſe who perſever in Religious Orders, and neuer worſe, then thoſe who depart from thence. Serue your ſelues of the former, and leaue the latter, ſince you haue ſo great aſſurance from ſo great a Biſhop, for they being ſo good, how can they be ſo wicked, as to diſeſteeme the Prelates, whom all the world doth eſteeme ſo much.

If Religious men doe wel, why do you put your ſelues in paine? If they doe ill, command their Superiours to take order with them: and if they do not content you with reaſons which are full of life and ſtrength; and in fine, if they doe not their duty, but that they tollerate others faults, vſe you that power, which God and the Councell giueth you, and when this ſhalbe done, where is that contempt

Conc. Trid. Seſſ. 21. c. 8.

and diminution of your authorities

9. If you find that it be a charg of conſcience to you, that they ta Confeſſions at Eaſter, I ſay, if it b but for that, I wil eaſily deliver you the ſcruple; for I will ſhew you by a by, that there is no conſcience this, I ſay, none at all, and perhap there is more obligation of conſ ence, not to hinder it, as I ſhall ſh in the due place. It is ſaid in divi ty, that if a man hath two or thr good Authors for an opinion, h may follow it with a good conſ ence, and without any feare at Now they will alledge you m then twelue Popes, more then a h dreth Prelats, more then two h dreth Authors, to ſhew; that both may, and ought to be done good conſcience; and that perh otherwiſe, one may do more h then good to ſoules. And there by this occaſion, nothing at all of

autho

authority of my Lords the Prelates do periſh, nor of the right of the Paſtors, and Parſons, and Curats, nor euen of their profit. And wherein is then the contempt?

10. But ſome man preacheth too licentiouſly, and words fall impertinently from him to the ſcandall of Biſhops. This indeede, is without all excuſe, ſtoppe you therefore his mouth, take his Pulpit from him, get his Superiour to ſend him from thence; let his indiſcreet zeale be puniſhed: there is nothing ſo reaſonable as this. For if there be any thing in Prelats to be wiſhed otherwiſe, it is not in publicke that we muſt proclaime it, and ſo begin to mangle the reputation of my Lords the Prelats. Their name, and their life alſo ought to be as the Sunne, which is euer crowned with beames and glory, and a man muſt neuer be ſo aduenturous, as to interpoſe the

Moone of any paſſion, or indiſcre-
tion, to eclipſe theſe faire lights o
the world. It is not euery bodies eaſ
to ſay as Saint *Bernard* did long a-
goe. *Clauditis nobis ora, vtinam &*
oculos claudatis, &c. Some one wil
haue giuen himſelfe leaue, and wil
haue ſpoken indiſcreetly, and fifty
others will haue eſteemed it to be
their tryumph to ſpeake well of you.
Alas, muſt ſo many honeſt men ſuffer
for the indiſcretion of ſome one, and
muſt the head be cut off, becauſe the
little toe is not right.

Ep. 42. ad Hen. Archbi.

11. But perhaps you would faine
ſee, if the Bleſſed Sacrament bee well
and decently conſerved and kept; if
there be nothing in it but that, doe
but vouchſafe one day to goe thither
to ſay Maſſe, and giue the Commu-
nion, and you ſhall ſee all at your
eaſe; if it be upon ſome other motiue
that ſerues for the glory of God, ſince
Popes, Councels, Canons, Cuſtome,
and

nd poſſeſſion do ſo oppoſe it. Good God, how many great and holy Prelates who are gone before you, did eaue the world as they found it. They ived, and ſuffered others to liue in peace: they were in a manner adored by the people; they left behind them a memory ſo ſweete, and full of benediction. What is this which hath arrived ſince that time, that the Heauen and the earth muſt be thus revolued? Many great Prelates haue proceeded ſo farre, as to ſay, that if they were not aſſiſted by Religious men, they would infallibly leaue both their Miter, and their Croſier: A Biſhoppricke beeing ſuch an Office, and charge, that euen an Angell would hardly beare it without great feare, as the Councell ſaith.

When any man is ſo bold as to finde fault with any thing concerning the power which our moſt Chriſtian Kings, and the Gallican Church enjoy;

enjoy; wee are wont to answere, th
becauſe they haue ſo infinitly oblig
the See Apoſtolike, and for that t
French-men haue ſhedde ſo mu
blood in defence of the Church, th
haue very well deſerved theſe fauo
and are in a moſt juſt poſſeſſion the
of, and that men ought not queſ
on them. And ſo my Lords, gi
mee leaue to tell you, after the ſa
manner, that the ancient Religio
men haue endeavored to ſerue the
niverſall Church, and in particula
this moſt Chriſtian Church of *Fra*
with ſo great fidelity, ſo much l
bour, ſo much blood, and the lo
of ſo many liues, that Popes a
Kings haue thought it fit to ackno
ledge their good and acceptable ſe
vices by imparting ſome favours a
priviledges to them; you neede b
reade our Annals of *France*, wh
you ſhall ſee that which I dare n
ſay, and which modeſtie alſo will n

perm

permit mee to expreſſe.

12. It is your greatnes, my Lords, to haue men at your feete, who are ſometimes ſo great, as that they may ſeeme to obſcure others. *Alexander* the great ſayd, that his greatneſſe conſiſted in that all his ſouldiers were *Alexanders*. Chriſt our Lord affirmed, that hee would haue his ſervants appeare to bee more then himſelfe. *Opera quæ ego facio, & ipſe faciet, & majara horum faciet.* A King of *Ægypt* there was, who to ſhewe his greatneſſe, made an Idoll, which all the World was to adore, of a Baſen wherein hee waſhed his feete. What jealous apprehenſion can you haue of the greatneſſe of Regulars; ſince notwithſtanding that they were a hundred times greater then they are, yet ſtill you ſee them proſtrate at your feete whenſoever you will. Are they to Preach? behold they are at your feete. Muſt they

Iohn 14.

they take holy Orders? behold they are at your feete. Muſt they haue power to heare Confeſſions in your Dioceſes? Behold they are at your feet. Muſt they obtaine ſome extraordinary favour, and haue leaue to abſolue from caſes reſerved? Behold they are at your feete. Doe they go to your Townes, or doe they depart from thence? Behold they are ſtill at your feete. Can any body feare after all this, that they who in effect are ever at your feete, may enter in paralell with you for greatneſſe, and may haue deſigne to draw you downe, they who haue their heads at your feete? Alas, they make you affraid of them, who tremble when they are in your preſence.

13. Would you permit mee to let a word or two fal from my mouth which yet I will not preſſe too farre? but yet it is good to call to minde, that all Regulars are not ſo little conſiderable,

derable, as that many of them be ot your owne fleſh and blood, and eſcended of the ſame parents with our ſelues. Many of them might aue beene Arch-biſhops, and Biſhops, and more then this? and ſome aue forſaken Miters, and Cardinals ats, to hide themſelues vnder the oly humilitie of a religious life. If ey haue deſpiſed themſelues for the oue of God; men muſt not inferre hereby, that they muſt be deſpicable to others. It is good for them, hat they are diſpiſed, but it is not waies good for them, by whom ey are ſo diſpiſed.

Hee who reades well that Article of Saint *Thomas*, who ſaith, that *Epiſcopi ſunt in ſtatu perfectionis*, and hat religious men are *in via*, doth row to wonder as ſoone as hee hath ead the whole bodie of that Article. ut let us pauſe here, for I haue proiſed that I will not plunge my ſelfe too

too deepely into this matter. Th
greatneſſe of religious men is of th
kinde, that they will ever eſteem
themſelues to be very great whe
their heads are at the feet of my Lor
the Biſhops.

14. A certayne great Doct
of the *Sorbonne*, a deare friend
mine, and a man eſteemed over a
France for his pietie and learning, ſai
thus to me one day at *Paris* with t
teares, after a ſort, in his eyes. Al
to what paſſe are wee now arrived
France is full of Simoniacall and i
ceſtuous perſons, and of Libertin
and Atheiſts, and yet the while ou
might thinke that men diſpute of no
thing but of precedences, of powe
of great authority, and of caſtin
religious men, and ſuch as ſer
God, to the ground. And all th
is done under a thouſand faire app
rances, as if the Church of God de
pended upon knowing who ſhalbe
th

e moſt great, the moſt abſolute, and
e moſt redoubted; whileſt yet in the
eane time, Chriſt our Lord hath
reached the direct contrary to us.
ut now (ſayth he) the worſt is, that
e youngeſt men are they who make
oſt noyſe in this buſineſſe, and
ho are moſt full of this fervour. It
eakes my heart to ſee, that in ſteed
labouring for the ſalvation of
ules, ſuch a coyle is kept for the
lory of bodies, and for any little
mbition of greatneſſe. This is
at, as neere as I can remember,
hich that great Perſonage ſayd to
e, who is yet full of health, and
ll of vertue. And uppon that oc-
ſion I alleadged this reaſon to him,
hich ſeemed a very ſtrong one: that
this were conſiderable in any coun-
y of the World, it was ſo in *France*.
ut I will leaue this for you to gueſſe
t, if it pleaſe you, I will only tell
ou, that having imparted it to ſome

wor-

worthy prelates, they avowed to me that it was moſt true.

As for that which concerneth Confeſſion, and the reſt of that kind, it will fall more naturally into the next Chapter. And to ende this Diſcourſe, and to leaue your mouth with a good reliſh, I will ſet before you, the Father of Biſhops, and the ſhining Sunne of Arch-biſhops. The firſt of them ſayth, *Non enim nos-met ipſos prædicamus, ſed Ieſum Chriſtum Dominum noſtrum, nos autem ſeruos veſtros per Ieſum.*

2. Cor. 4.

Chriſoſtome hom. 8.

And the ſecond: *Quoniam aterrimum in ipſos bellum illi gerebant, aſ inſidias undique ipſi ſtruebant: Nam, inquit, adverſum nos pugnatis, ac non potius adverſum eum qui a nobis prædicatur? Neque enim nos ipſos prædicamus, nam ego ſervus ſum, ego eorum etiam qui prædicationem excipiunt miniſter, operam omnem alteri navans neque ipſius gloriæ cauſæ quidquis faciens*

Ita

Usa dum mihi bellum infers, ea quæ illius sunt deijcis.

And a little after, *Videt nè animum ab omni gloriæ studio purum: tantum abest, inquit, ut eorum quæ Domini sunt quicquam vsurpemus, ac nobis arrogemus, ut etiam nosipsos propter eum subijciamus.*

THE FOVRTH REASON.

That Religious men forsake the Parishes, and so doe wrong to the Pastors and Parsons, and Curates of Churches, and consequently to Bishops.

ALL those former streames and torrents haue flowed out of this source, and all those claps of thunder, and beames of lightning haue broken out of this Cloud: For (if the truth may be spo-

ken) they are ſome of the Paſtors and Parſons and Curates, who haue thundered ſo long, and ſo loud, that at length they haue light upon ſome of my Lords the Biſhops. They haue brought upon the board before them, the abatement of Eccleſiaſticall powers; the diminution of the authority of Ordinaries; they haue cited certayne little Canons of Prouinciall Conncels; they haue ſounded forth with a loud voyce, this word of *Primus Sacerdos*; they haue made a mighty Emphaſis uppon this other word, *agnoſcere vultum pecoris ſui*; they preſſe hard upon the ſucceſſion to the 72. Diſciples, whom they repreſent; they deplore the ſolitude of their Pariſhes, and of their high Maiſters, and they impute it to Religious men, who draw all to themſelues; they repreſent to the World how miſerably the Hierarchy of the Church is defeated, and they alleadge

a world of other inconveniences, without ſaying any one word touching their owne intereſt. And according to this, wee muſt firmely, forſooth, beleeue, that it is not that which puts them on; but the intereſt of God, and the good of their flocke. And I am glad it is ſo, for if I were encountred by their intereſt, and that I were to fight againſt that, in good earneſt I would lay my weapons downe, for that (as is delivered by a man of a gallant wit of theſe dayes, in a booke which is currant in *Paris*) there is not a paſſage in Saint *Auguſtine*, nor an argument how ſtrong ſoever it may be, which is ſtrong enough againſt fiue hundred Crownes of good revenew by the yeare.

2. Suppoſing therefore that it is but the intereſt of God, and the good of the Church, and the ſalvation of ſoules, which thruſts them on: I will hope my Lords, that

I ſhall the more eaſily make you ſee that there is nothing to bee feared heerein of this kinde: I will not deny but that the compariſon betweene them and the Diſciples is fit, and that very holy perſonages haue very happily made it good. I will ſay moreover, that if it pleaſe you, wee will yet do more then they demaund; and wee will, if it pleaſe you and them, accord alſo that they are the ſecond Apoſtles whom God ſent after the firſt, Saint *Paul*, Saint *Barnabas*, and Saint *Martiall* and thoſe others who were named Apoſtles by Ieſus Chriſt.

Wee will alſo accord to this which others ſay, that they are the Arch-angels of this Hierarchy, and you the Seraphins. I will hold myſelfe to this. As much honour as pleaſeth you, yea and more then you deſire, for alas, wee can never give too much: But yet when men will

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preſſe ſo hard upon that of the compariſon of the 72. Diſciples; I aſſure you my Lords, that the good Saint *Vincentius*, doth apply it ſo naturally to Religious men of his Order, that you will eſteeme it to ſquare better with them, then with you, or at leaſt as well.

3. 1. *Miſit eos binos & binos.* Firſt this agreeth better to Religious men, who goe not but by two and two, then to others who are ever alone; and no man hath, or ought to haue any more then his cure.

2. *Miſit eos prædicare.* Is not this the ſacred Profeſſion of the Fryers Preachers, whom the See Apoſtolike hath qualified with this honourable name of *Predicatores verbi Dei.* Luke 10.

3. *In omnem Ciuitatem & locum*, See how this fits with Religious men, who haue the whole World for their Cloyſter, and not for them, who are tyed to one Pariſh?

4. *Nolite portare ſacculum, neque peram, neque pecuniam in zonis, &c.* This makes clearely for Religious men, but as for Paſtors and Parſons and Curates, in truth it can hardly be applied to them.

5. *Neque baculum, neque calceamenta, &c.* This is as cleare as the Sunne.

6. *Curate infirmos, &c.* It is working miracles whereof hee ſpeakes; and then let us never ſpeake more of this.

7. *Ego mitto vos ſicut oues in media luporum.* You may well beleeue, that men ſeeke not greatly after ſuch Benefices as theſe, and yet in the meane time, this is the higheſt ambition of holy Religious men, who many times are rather Martyres, then Confeſſors. In fine, you ſee that the compariſon is ſo naturall, that a man may ſay it is euen made of purpoſe for religious men. But there is no-

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thing more eaſie then for good wits to finde out compariſons ſo naturall, and ſo likely, that more cannot bee deſired. So that indeede to relye greatly upon this courſe either way, is to build upon a foundation not very ſolid. And at the very moſt (as S. *Thomas* ſaith) they ſhalbe the firſt Diſciples, and the religious ſhalbe the ſecond: for *de facto*, Chriſt our Lord did ſend men at ſeverall times, the ſecond after the firſt. *Opuſc. 15. c. 4.*

4. But it is yet worſe, that men ſhould put you upon an impoſſibility, and verily with ground little enough, by alleadging that paſſage which men chaunt out ſo much. *Diligentèr agnoſce vultum pecoris tui, tuoſqué greges conſidera.* For they conclude uppon this, that reſolutely things muſt ſo be done, that every one may confeſſe himſelfe at leaſt once in the yeare at his Pariſh; and that religious men muſt not take the Confeſſions of *Pro. 27.*

any, within the fifteene daies of Eaſter. Giue your ſelues, I beſeech you, my Lords, the patience to conſider and weigh that well with all ſimplicity and candour, which I am about to ſay to you, and without the infuſion of any little drop of gall or paſſion: for that this word of Paſtor of ſheep, of Face, of Know, muſt needs be vnderſtood of confeſſion in a literal ſence, this certainly cannot be ſaid: *Salomon* had no thought thereof. There was not in that time, either Confeſſion, or halfe Confeſſion. And as for making a Prophecie thereof, that conceite would haue no garbe in it; eſpecially concerning a thing impoſſible, or at leaſt vnprofitable, as I ſhall make you touch with your hands. The true literall ſence of the place is this. The wiſe man ſpeaketh indeede of ſheepe, and it is as much as if hee had ſayd: Although thou be very rich, yet haue thou care of little

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things; ſuch as ſheepe are. *Non enim* (ſayth hee) *habebis jugiter poteſtatem*: For perhaps though thou bee rich to day, thou mayeſt bee poore to morrow, and haue neede of ſmall helpes. A little lower I will giue one or two litterall ſences, which carry proportion to this. But one good Author will be found, who maketh this paſſage ſay litterally, that which men pretend againſt Priviledged perſons. And you ſee well, that following a litterall ſence, there is no colour to underſtand it of Confeſſion. More colour would that haue, which that Dutch-man ſayd, prooving that a man was not to confeſſe but onely to God, and bringing in *David* for having ſayd, *Confitemini Domino quoniam bonus*. And much more colour had they who ſayd, that all the World might confeſſe it ſelfe (at leaſt in caſe of neceſſity) to all the World; Saint *Iames* having ſayd in ſo expreſſe words,

Rup. Gloſſ. Greg. Ian. ſen.

Pſal. 105.

Iames 3.

wordes, *Confitemini alterutrum peccata veſtra.* But all this is worth nothing, and would but make this Divine Sacrament ridiculous, and in effect of no uſe at all.

5. But now though wee put the caſe, that this paſſage may ſerue for this purpoſe, yet ſhall it bee either impoſſible to be practiſed, or in effect without any profit at all. For Saint *Peter* is a Paſtour, if ever there were any in the world, and Pope, and the Biſhop, and Parſon. This ſheep is the ſonne and ſubject of the Church.

Let us not ſpeake yet of the Conſcience, but onely of the Countenance, *Cognoſce vultum pecoris tui.* Is there any Parſon or Curate in *Paris*, who knoweth the face of all his pariſhioners which are daily changed. Is there any Biſhop that preſumes to ſay that he knowes the face of all who are in his Dioceſes? (For that the Pope ſhould know all Chriſtians, is

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a moſt ridiculous thing.) Cardinall *ellarmine* of holy memory, was often heard to ſay to the moſt illuſtrious Cardinall of *Roche-fovcault*, *Monſignore, veramente ci ſono troppo Chriſtiani al mondo.* I aſſure you, ſaith he, that I am oppreſt with reſort of men, and with viſites; and I muſt needes avow to you, that mee thinkes there are to many Chriſtians in the world. For what meanes can a man haue to know, to ſerue, and to content them all? And yet neverthelesſe this man was no more then an Arch-biſhop, and did but ſpeake of meere viſites.

And now doe but imagine whether a great Arch-biſhop can know the face of all his ſheepe, and yet if hee could, to what would that ſerue for the good of their ſoules?

If now you will take theſe wordes, to know the face of your ſheepe, for the condition and ſtate of the heart, and of the conſcience, this is yet far

worſe:

worſe: For would you haue the Pope confeſſe all the Chriſtians in the World, or the Biſhop all the multitudes of his people, or the Paſtors and Curates all their Pariſhoners? Though they had a hundred heades a peece, they were not able to doe it, and if men were forced to undergoe this burthen, no man living would either be a Parſon or a Biſhop, or a Pope.

6. But let us put the caſe that all this could bee done, for what yet I beſeech you would it ſerue? For that which a man knoweth in Confeſſion, is juſt as much if hee knew it not at all, and all Lawes and rights both divine and humane, doe forbid the *Confeſſarius* to violate the ſecret of Confeſſion.

And *Clement* the 8th. hath expreſly forbidden the Superiours of Religious men to take the Confeſſions of their ſheepe or ſubjects; and that

that yet, if they ſhould take them, they may not without Sacriledge ſerue themſelues of that knowledge which grew to them by way of Confeſſion. And now what kinde of knowledge is that which ſerues for nothing? Would the Holy Ghoſt oblige us to haue ſuch a knowledge of our ſheepe as whereof it ſhould forbid us to make any uſe at all: And who would ever confeſſe himſelfe to you, if hee beleeved that you would ever ſerue your ſelfe of the knowledg of what hee told you? The moſt learned Doctors themſelues, and they alſo of the *Sorbonne*, teach that if the Penitent did aſſuredly beleeue that his *Confeſſarius* would reveale his Confeſſion, hee ſhould not be obliged to confeſſe to him; for what then would this precept ſerue of knowing the face of the Sheepe? And I aske you, if of themſelues they would willingly go to confeſſe to a man, who they

S. *Tho. in* 4. *d.* 17. *q.* 3. *art.* 3: *major. ibid.* q. 5.

they beleeved would ſerue themſelues of the knowledge of their ſinnes for their owne turne?

7. What then is the meaning of theſe words to know their ſheepe? Is it to ordayne ſome man to take their Confeſſions by and under your authority? Even in conſcience doe you beleeue that this is to know? In ſome Pariſh of *Paris* there bee many thouſands of ſoules, and more then a hundred men who wil haue beene inabled to take confeſſions. What knowledge will the Parſon or Curate haue obtained of his ſheep for al that? Theſe good men who were inabled to take confeſſions, will haue ſpent themſelues euen to death with labouring in it the whole day, and wil haue gotten ſome cruell head-ache by it, will not remember the thouſand part of that which men haue confeſſed to them, and for what then will it ſerue their turne, and what knowledge

will the Parſon or Vicar draw from thence? will they goe tell him what hath beene Confeſſed to them? they will be farre from any ſuch thought, and though they would, they cannot. Beſides, the Penitent is not bound to tell his name, nor who he is. And beſides, if he ſhould declare it vntruly, how ſhall he be conuinced therein? If hee Confeſſe himſelfe eight dayes before, and doe but reconcile himſelfe on Eaſter day, how will you know the face of that ſheepe? If hee haue no mortall ſinne in his ſoule, and that he will not then Confeſſe himſelfe at all, how will you ſtill come to knowe him? I aſſure you that when I ſound the bottome of this buſineſſe, I find reaſon to be amazed, that ſuch a noyſe is made about ſuch a paſſage; and which ſignifieth in effect nothing leſſe then that which is giuen out. S. Tho. 2. part. 15. c. 6.

8. For if to know, bee to depute ſome

ſome one who may know; O then, all is loſt for them. For if the Pope, and if the Biſhop can appoint whom hee liſts for that purpoſe as well or better then the Parſon or Vicar, behold then the gate is open for all Religious men, and the cauſe is gained. For to ſay, that the Parſon may do it, and that neither the Biſhop, nor the Parſon of Parſons, the Father of Biſhops, the Vicar of Ieſus Chriſt may not do it, this is cleerely againſt common ſence, againſt more then twenty Popes, againſt the ſwift current of the Church, againſt two Generall Councels at the leaſt, and againſt a hundred Doctors of great reputation. And when a man ſhould ſay that the Paſtor at the Communion knoweth the face of his ſheepe; and that the Canons therefore ordaine, that they onely ſhould miniſter the Communion to them, and that they do thereby ſufficiently comply with

the ſayd paſſage, *Cognoſce vultum, &c.* what would they be able to alledge againſt it, which might ſubſiſt. For one Doctor whom they ſhall produce, we will produce twenty, and it is well enough knowne, that the true literall ſence of theſe words doth import no more, but that Princes ſhould bee true Paſtors of their people; or houſe-keepers of their family, and domeſtickes: and at the moſt it teacheth them, that the way to make a family great, is to haue great flockes of ſheepe, which is the moſt harmeleſſe meanes of growing very rich, and that very ſoone. As for the reſt, they are but morall ſenſes, and good wits will draw forth as many of them as they liſt, and they may ſerue for the inſtruction of mans life. But that this ſhould import a Commandement touching Confeſſions, and Confeſſions at Eaſter, and be a text of ſo much aduantage for S. Tho. opuſ. 15. 6. 4.

Paſtors; verily that I may not ſay any thing which ſauoureth neuer ſo little of ſharpeneſſe, it doth much amaze ſuch men as are of good vnderſtanding, and voide of intereſt.

9. To ſay, *that he ſhould knowe them*, that ſo he may conduct them, as is fit, this indeede were to be wiſhed, but what conduct will you be able to giue a man, who may come to you in a preſſe of people, at eleauen of the clocke vpon Eaſter day in the morning, and whom afterward you ſhall not ſee in a twelue moneth, and peraduenture neuer more, for hee may change his pariſh. And will you be able to remember at the ende of a yeere, what he ſayd to you the yeere before. But let vs here make a ſtop, for we haue walked too long vpon a weake planke, and vpon a paſſage which deſerueth ſo little conſideration.

10. The great paſſage, whereof men

men ſerue themſelues, is the Chapter, *Omnis utriuſque ſexus*, of *Innocent* the the third, in the Councell of *Lateran*, and *Proprius Sacerdos*, and the Gloſſe alſo, which doth expreſly ſay, that a man muſt confeſſe himſelfe to his proper Prieſt, or muſt haue leaue of him to do otherwiſe. For as much as it neceſſary that hee confeſſe himſelfe to his owne Paſtor or Vicar, at the leaſt at Eaſter, or elſe that we ouerturne all Eccleſiaſticall Hierarchy.

My Lords moſt reuerend and moſt illuſtrious, I conjure you to renew here your attentions, and your good affections, for you are greatly intereſſed in what I ſhall ſay. As ſoone as the Parſons or Curates ſhould haue proued (if they were able) that this is not to be vnderſtood of the Pope, iuſt ſo ſoone would you find, that by a ſtronger reaſon, they would maintaine, that it were alſo not to be

vnderſtood of you, nor ſhould it be permitted to you any longer to place *Pœnitentiaries* in the Churches of all your Dioceſes, to cauſe the publication of the Indulgences of the three hundreth blind men, as you are wont to do, nor yet the Iubilee in the next yeare, nor at any time afterward, by their ſaying a man muſt Confeſſe himſelfe to his proper Prieſt, who is the Parſon or Curate, or to them who ſhall be liked by him, and to no other: and it ſhall not be lawfull for you to allow any man to heare Confeſſions in your Church, vnleſſe it pleaſe them. Pretending, that in this they depend on none but God, hauing as much power within their pariſhes, as Biſhops haue within their Dioceſes, and as the Pope hath in Rome. And this is the language which ſecretly paſſeth amongſt many of them, who haue aimed at this marke this long time, and one of them

This relates to an Hoſpitall which was founded in *Paris* by S. *Lewes*.

them vpon my knowledge, hath expreſſed himſelfe in cleere tearmes, that hee depended not vppon the Pope, nor vppon the Biſhop, but vpon God alone. They will ſay as much of the Deanes of Chapters, who pretend to be the proper Prieſts of the Chapter, and as the Parſons or Vicars. They would ſay as much to my Lords the great Almoners of *France*, who are the Biſhops for the Court, and you would bee put to more paines to iuſtifie and defend that, then the Regulars their Cauſe, by whom they beginne their battery, that ſo afterward they may alſo bring it in vpon you. Let vs ſee the force of the Canon, which they bring againſt you, and againſt us, but let vs ſee it with a ſweet and quiet mind, without ſharpeneſſe, without preiudice, and without all imaginable reſpect of intereſt, for we cannot honour you too much, nor them after

you.

11. Firſt, what is this Gloſſe, and who is the Authour thereof? It is *Ioannes Andræas* a Doctor of *Bolonia*, and Doctor *Bernardus Botonius*, borne at *Parma*, and a Canon of *Bolonia*, who gloſſed the Decretals, and ſeemed to ſay, *That Regulars cannot heare Confeſsions without licence giuen by the proper Paſtour, in vertue of theſe Priuiledges*. For otherwiſe they ſhould bee equall to Parſons and Vicars. Let vs ſee their very words vpon the Canon, *Proprio Sacerdoti; ſed ecce ſi Præditatores & fratres Minores, vel alij Religioſi, non habentes populum, habent Priuilegium vt alienos Parochianos poſsint recipere ad pœnitentiam, nunquid ſufficit Priuilegium, vt Parochianum alterius poſsint recipere ad pœnitentiam ſine licentia proprij Sacerdotis? Dicas quod non; priuilegium enim æquiparat eos illis, qui à populo ſunt electi,*

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vel illis, qui ab Episcopis populo præficiuntur, & dat eis solam executionem, & ita necessaria est adhuc licentia Proprij Sacerdotis. To this honest man of *Bolonia*, who yet is no man of great moment, and to this reason of his which is poore enough, I will oppose two great men of the same place. One is *Gregory* the thirteenth, and the other the Cardinall *Paleotta*, Arch-bishop of *Bolonia*, whereof the one by most expresse Buls, the other by the practise of his Dioces, haue disauowed this Glosse, and haue shewed, that men ought to make no account thereof. Whom now my Lords, would you rather beleeue, either this petty Canon, or else the Pope and the Cardinall, who were both of them Doctors of *Bolonia* and Oracles of the Church? and who expresly affirme that *Proprius Sacerdos*, are the Pope, the Bishop, and the Parson also. But now take heed, that

he who makes the Gloſſe, doe not ſpecifie that the *Proper Paſtor* muſt be onely the Parſon or Curate, but that hee bee kept to the Generall tearme, and that it be the proper Prieſt who giueth this leaue. And who hath euer doubted hereof. And who hath euer beene ſo inſolent, as that he durſt preſume to heare Confeſſions without the leaue of Popes, Councels, or Biſhops? But if on the other ſide, men haue this leaue, againſt whom doe they mount this Canon, and this Gloſſe, which is ſo chanted out, and maketh ſo much noyſe to ſo little purpoſe? But let vs put the caſe, that this Doctor doth vnderſtand the Parſon, or Vicar by this word of *Propius Sacerdos*. Is he the Oracle of the world, and is the opinion then of one ſimple Doctor, an article of faith.

12. Now I oppoſe againſt this man, twenty Popes at leaſt, who in

in expreſſe tearmes haue diſavowed this Gloſſe, as namely *Innocent* the fourth, *Alexander* the fourth, *Clement* the fourth, *Martin* the fourth, *Boniface* the eight, *Bennet* the eleaventh, *Clement* the fifth, *Iohn* the twenty two, *Eugenius* the fourth, *Nicholas* the fifth, *Sixtus* the fourth, *Leo* the 10. *Paul* the third, *Paul* the fourth, *Gregorie* the thirteenth, *Sixtus* the fifth, *Clement* the eight, *Paul* the fifth, *Gregorie* the fifteenth. And now under Pope *Vrbanus*, my Lords the Cardinals, who haue beene deputed at *Rome* for theſe affaires. For all theſe in expreſſe, preciſe, and formall tearmes ſhewe the direct contrary, as may bee ſeene by their ſeverall Buls.

I oppoſe alſo amongſt others, two generall Councels, that of *Vienna* in the yeare of our Lord 1311. where *Phillip* the Fayre, King of *France*, did aſſiſt to honour it with his

his presence, and liked well of that which was there agreed; and that also of *Lateran*, where the Popes, *Clement* the fifth, and *Leo* the 10. made expresse Bulls to declare the contrary, and that the Mendicant Priests who were Religious, and should be authorized by the Pope, might absolutely heare Confessions, preserving ever charity, the authority of the ordinaries, and not diminishing at all their authority.

And the same also doth the Councell of *Trent* affirme. Moreover I oppose at least fifty Doctors, greatly learned, and many of them canonized Saints, who doe clearely hold the contrary; and shewe that the Canon, *Omnis vtriusque*, cannot any way hinder Priviledged persons from hearing Confessions, without wrong to any.

I oppose besides the consent of the whole World; for the generall practise

ſtiſe of the Church hath beene ſuch, as I haue ſaid, in *Italy*, *France*, *Germany*, *Polonia*, *England*, *Spaine*, *Flanders*, in the Eaſt, in the Weſt, in the South, and in the North, in the old and in the new World, and this without contradiction of others, then ſome very few perſons, who haue alwayes beene condemned.

I oppoſe yet further the authority of our Kings, and of the Soveraigne Courts of Iuſtice of the Realme, who haue received Regulars, and haue beene pleaſed that they ſhould enjoy their priviledges, and haue maintayned them therein; and haue ſerved themſelues of them, and with good ſucceeſſe. And one of our good and vertuous French-men, and a learned Doctor of the *Sorbon*, hath greatly prayſed this paſſage of *Petrus Bleſenſis*, *Tunc ſalubriter diſponitur vita Regum, cum Religioſorum hortamenta ſectantur, & ducuntur conſilio Sapientiæ.*

L. de Monarch. 3. p. l. 2. c. 14. Ep. 150.

Sapientium. And in effect all Kings, and aboue them all, our owne, who are the very Sonnes of Kings, and the Flower de Luces of the World, haue proceeded thus.

I oppose withall the judgement of many wise, learned, and most vertuous Parsons and Vicars, who themselues haue exhorted their Parishoners to confesse themselues to good Regulars, where they beleeue, that they may bee better assisted for the salvation of their soules. For every one of them sayth, and sayth truely, what doth this import me, so that my flocke be saved? for my part I am so much the more discharged, who haue, God helpe me, other worke enough to doe. May not I be secure in point of conscience, since the Pope, the Councells, so many Doctors, so many Saints assure me that I am discharged? Besides that I obserue that the best Parishoners, and they

they who frequent my pariſh moſt, and who honour mee the moſt, are they who haue their ſoules beſt cultivated with vertue; and make moſt account of devotion. Provided that I know they be well Confeſſed, this ought to ſerue my turne. Beſides a great ſcruple which I haue uppon my ſoule, is the feare I am in, leſt they whoſe Confeſſions I apply my ſelfe to heare, may perhaps not worthily acquit themſelues, and the fault thereof fall uppon mee, and now I am delivered of this remorſe when they goe to a place, where morrally I ought to bee aſſured that I am diſcharged in the ſight of God. Muſt then ſuch a noyſe be made for a little intereſt, or for a little ayre of honor, and for a certaine, I know not what, which is not worth the ſpeaking of? Now I haue heard this very language ſpoken in *Paris* it ſelfe, and that by the principall Parſons and Vicars of

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the Towne, men of vertue and honour, and who haue a very great care of the true Hierarchy of the Church, and to ſaue their ſheepe, and to performe their Office exactly well. What ſhall I ſay to you of that noble Chancellour of the Vniverſity of *Paris?* Though formerly hee had beene a little too ſtiffe and warme in the buſineſſe, yet he adviſed himſelfe better afterwards, and ſayd, *Status Curatorum debet cum bona gratia ſuſcipere ſtatum Privilegiatorum, tanquam co-adjutores miſſos à Superioribus, &c.* Yea, and when he is at the top of his zeale for the Parſons and Vicars, he doth very judiciouſly adde, *Salva ſempter rationabili authoritate Prælatorum.* So that we muſt either condemne Popes and Kings, and ſo many holy Biſhops for having ſhewed little judgement, and having had little reaſon in giving the power which they haue giuen

Gerſ. to. 4. de ſtatib. Eccleſiaſtici c. 3. de ſtatu curatorum conſiderat. 7.

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to Religious men, or elſe, ſayth *Gerſon*, the Parſons and Vicars haue beene much to blame in oppoſing themſelues to them, who haue bin ſo well, ſo juſtifiably, and ſo anciently authorized and maintained in their priviledges.

Finally, I oppoſe the Parliament of *Paris*, which is the Parliament of Peeres, and the paragon of parliaments, which hath made two ſolemne decrees among the reſt, the one in fauour of the *Iacobins*, in the yeare of our Lord 1505. and in the behalfe of one who was called *Gally*, and the other in fauour of the *Cordeliers*, in the yeare 1531. and it went againſt a Councellor of the parliament it ſelfe, called *Louys du Bellay*, parſon and Arch-prieſt of Saint *Severine*, and Arch-deacon of *Paris*, who pretended to make Religious men be hindered from hearing Confeſſions, and was directly rejected from

from his demaund, and Religious men maintayned in the vſe of their priviledges. This ſufficeth, and I wil ſay nothing of other parliaments, which are wont to honour the Decrees of the parliament of *Paris*, and not to conteſt them.

13. So that you ſee worlds, Popes, Councels, Kings, Prelates, the Prouinciall Synods of *Langres*, 1452. of *Paris* 1557. of *Aix* 1585. of *Chartres* 1526. of *Roan* 1581. of *Troyes* and others, as that of *Bordeaux* 1582. of *Bourges*, 1584. and before all this, of *Angers* 1291. You ſee the decrees of *Parliaments*, the poſſeſſion of fiue hundreth yeares, the vniuerſall cuſtome, Buls, Decrees, Sentences, Hiſtories, Condemnations of Contradictors, a whole troupe of Authors, the moſt wiſe Paſtors and Vicars themſelues, the common Dictamen of the Church, the incredible good which arriueth by it, you ſee, I ſay, all this

this in fauour of Regulars on the one ſide, and on the other a petty Canon of *Bolonia*, who in fine is not indeede contrary to vs, though he be ſo in apparance.

14. Rendring therefore to my Lords the Prelates that which their quality deſerues, and their vertues require, that which the Councell of *Trent* ordaynes, that which uſe, right and cuſtome haue made to paſſe in the nature of a Law, and honoring parſons and Curates, and loving them with particular affection, and withall exhorting all devout men to doe honour to their parſons or Curates, to frequent their pariſhes, to pay in all their rights, and yet notwithſtanding hauing thoſe ſo authentical priviledges in their hands and the poſſeſſion of ſo many yeares; why doe men complaine ſo much of poore Religious men, who very often reape no other thing but much

paine and travaile? Oh, no man knoweth what it is to be a good *Confessarius*, but such a man as is in a very ordinary exercise thereof: Alas, what a huge patience is needfull, what kinde of longanimity, what a condiscending, what a company of repetitions must bee endured, how many uncleannesses, what hazards, what a company of ill houres? Is there perhaps so great pleasure in feeding upon nothing but the sinnes of the people, and with Saint *Peter* to devoure Dragons, Vipers, and a million of bruite beasts, full of venoime? I doe rather thinke that men should haue pitty of such poore men, then enuy, and giue thankes to these poore Martyres and Confessours for their paines they suffer, rather then to arraigne them thus, and make warre upon them.

Some of my Lords the prelates, haue themselues beene willing to heare

heare Confeſſions, and they haue done it with great edification, but wee haue knowne of very few, who haue long continued in that courſe; ſo tough, ſo dangerous, and ſo greatly weariſome is that buſineſſe.

15. As for us, if wee were to take our turne in pleading, certainely I would cite no other Canon then that of *Omnis vtriuſque ſexus*, with the Gloſſe of one of our Synodes of *France*. The Text ſayth that a man muſt confeſſe himſelfe to his *Proper Prieſt*, or elſe haue his leaue to Confeſſe himſelfe to another. Now, who is this *Proper Prieſt*, who may giue the leaue? Let us heare the Synode of *Langres* in the yeare of our Lord 1421. *Ne remaneat aliqua hæſitatio, quis proprius dicatur Sacerdos, declaramus prout etiam jura & doctores declarant, quod Proprius Sacerdos eſt Papa, ejus Legatus, Pœnitentiarius, Dioceſanus, & Vicarius Generalis; & ille*

cui cura ſuæ Parochialis Eccleſiæ eſt commiſſa. After this I beſeech you what can more be ſayd?

16. There reſteth onely now this complaint, that pariſhes are forſaken, and that conſequently *Prieſts* ſtudie not; that men goe not to their Sermons; that for ſpite they leaue all; that Religious men deuoure all, and that their Churches ſwell with people, whileſt pariſhes are forſaken to the great contempt of the Hierarchy of the Church. That now few are found who will bee parſons or Vicars, eſpecially in Villages; and therefore Biſhops grow to finde much difficulty in furniſhing their Dioceſes; by meanes whereof all goes to ruine, and ſoules are damned, and yet Biſhops in the meane time are as much obliged in the ſight of God to haue care of their Dioceſes; as the Pope hath of his, and of the Vniverſall Church. Beſides,

ſides, that *Prieſts* finding themſelues not to bee imployed, and that perſons of quality goe to Confeſſe themſelues elſewhere, and that men make no great account of their Sermons, they ſpend not their time in ſtudie; and not ſtuding, they giue themſelues to idleneſſe, and from idleneſſe growes the reſt, in ſuch ſort, that Regulars are the cauſe of theſe miſchiefes, and that ſecular prieſts grow to bee irregular, and it belongeth to Biſhops to redreſſe theſe things, who groane in the meane time under this burthen, and know not how to apply good and effectuall remedies.

17. Behold here great ſtore of crimes hudled vp one vpon another, and behold a grieuous mortall ſinne, whereof (by miſchance) the Regulars meane not to confeſſe themſelues to be guilty. And the reaſon is, becauſe they knowe it not, and they

found themſelues vpon this, that *non entis proprie non eſt ſcientia*. And they make good that they are not the cauſe of theſe miſchiefes in the ſtrength of theſe maximes of Lawe, which is receiued throughout the whole world. *Qui vtitur iure ſuo, nemini facit iniuriam*. For what? ſhall it not be lawfull for me to doe well, for feare leaſt others do ill for ſpight? What will you ſay if God haue ſent Religious men into the world, as *Renatus Benedictus* ſaid, to awake them of the Church, who were ſleeping? And certainely theſe are the motiues which Popes aſſigne in their Buls of priuiledges, and which deſerue to be read and well weighed, with a mind full of reſpect and piety. God himſelfe diſcouered this to Pope *Innocent* the third, when he ſhewed him the Church, as if it had bene falling to the ground, and Saint *Dominicke*, and Saint *Francis*, who ſhouldred it vp

vp ſo happily, that they kept it on foote, and reſtored it to the former place. But let vs paſſe from this diſcourſe, which yet neuertheleſſe is not impertinent. For conſidering the incredible good which God hath vouchſafed to worke by meanes of Regulars ouer the whole world, wee haue reaſon to praiſe his infinite goodneſſe, to render him all glory for it, and to hope that they may yet be able to ſerue him in the aſſiſtance of many ſoules.

18. O how I loue that good and gallant Parſon in *Paris*, whom all you my Lords do alſo loue, and verily he deſerues it, who ſayd thus after an Apoſtolicall manner, and with a generous heart. *Let vs do better then Religious men, and beleeue me the Religious men will be more affraid of vs, then we of them. The world followeth vertue, or the opinion of vertue, or both together: that which we ſhould doe, Re-*

ligious men ſtriue to doe, but let vs ſtriue to do that which they do, and their Houſes will be more forſaken then ours. Let vs adorne our Churches as they do, let vs make learned and deuoute Sermons which may greatly edifie our people, let vs liue as we ſpeake, let vs cultiuate the ſoules of our Parishioners, let vs make choice of Priests of good liues, let all go orderly in our Churches, let vs lay all our intereſts at the feete of the Crucifixe, and this will be the moſt powerfull meanes to defend vs, and to maineteine vs in our rights, and to haue cauſe to feare nothing. But otherwiſe to make ſuch a noyſe, and to doe nothing, but cry out without ceaſing, and to toſſe Excommunications vp and downe, and to be ſending threats, all this makes for nothing but diſcourſe without producing any fruit, and mens minds are ſo made, that by this meanes they rather growe wild, then ſoft and ſweete, and reſtored to the way of the

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antient piety of France. In fine, this man liueth after this manner, and not onely he, but ſome others alſo, who are adored in their pariſhes; and all men do ſo loue them, and they are ſo deſired, and euen as it were oppreſt with buſineſſe, that men cannot ſee them, but with halfe an eye. And as for thoſe others who are euer cry-ing out, they breede more feare then enuy in ſuch as would drawe neere to them; and they eſtrange their pa-riſhioners from them, who beleeue that there is ſome other thing in the buſineſſe then the pure loue of God, the ſaluation of ſoules, and the pre-ſeruation of the Hierarchy. I be-ſeech God to preſerue this moſt ver-tuous Paſtor, and beſtow vpon him a great heape of benedictions, and grant that all the reſt may walke the ſame pace, and doe ſo much good, that Regulars may haue no more to doe. O, in how great repoſe, and

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with how ioyfull a heart would they pray God, for ſo many and ſo worthy labourers?

19. Let vs come to that other exception, that Benefices remaine voyde, and that now in effect men doe finde no perſons capable to fill them with, eſpecially in countrey townes and villages. Now here I muſt cleerely auow either my ſimplicity, or my too great credulity. For in very truth I was of opinion, that there had not beene halfe a Benefice which enow had not extreamle deſired to get, and to heape one vpon another, and that not being able to procure them by any other meanes, men buy them out right with ready money; and that they vſe a thouſand trickes to ſerue one anothers turnes; and that Simony was neuer ſo refined, nor leſſe apprehended to be ill, and all the reſt of that which common fame is ſpreading in all compa-

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nies. Verily I beleeued all this, and I confeſſe I did it as a thing moſt certaine, and without all doubt. But, my Lords, ſince you haue told me the contrary (for you haue ſayd it) I will reſolutely giue my minde this law, and I will make it ſtoope to this yoake, that I will beleeue you without contradiction.

But, my Lords, you will pardon me if ſtill I tell you, that although I beleeue the thing, yet I cannot force my heart to beleeue the cauſe which is alledged; namely, that Regulars are the cauſe thereof. For how can this be? Is it becauſe they get their Benefices? let them haue no more of them. Is it that they diuert Seculat Prieſts from taking thoſe Benefices? excommunicate them. Is it that they carry away all the ſtations or Indulgences? They haue none but ſuch as pleaſe you, and oftentimes they haue but the refuſe of others. Is it becauſe they

they debauſh ſecular Prieſts make them bee puniſhed by their ſuperiors; and if they will not, doe it you. Is it becauſe they doe not Counſell them to ſtudie? Alas, ſome times they ſay that the Ieſuites make too many men learned, and too full of knowledge; and ſometimes the direct contrary. Good God, whom ſhall wee beleeue? If I feared not to offend ſome, and if I had not promiſed that I would not anger any, I would acquaint you very clearely with the true ſource of all theſe miſeries, but I had rather leaue it to your thought; and I will impoſe perfect ſilence uppon my ſelfe, ſaving onely in this that I declare to you clearely with a ſtrong voyce, and with much truth, that it is not good Religious men, who are the cauſe of theſe diſorders.

20. So farre of it is, that Regulars ſhould bee the cauſe, that a hundred

hundred Biſhops will tell you on the other ſide, when there hath beene ſome diſorder in Bourgs and Villages, they haue ſerved themſelues of Regulars, to put things in Order as before; and the ſucceſſe hath proved, that the choyce was good. This is ſo cleare, that it needes no proofe. Whether this trouble the Order of the Church, whether it bee againſt the authority of Prelates, or againſt the right of Paſtours, or againſt reaſon, I make the moſt reverend *Charles* the Biſhop of *Langres*, the Iudge; who in his Synode, after hee had commaunded the publication of that Canon, *Omnis vtriuſque*, ſayth theſe very words. *Nè detur materia fratribus Mendicantibus querelandi, volumus quod in fine publicationis conſtitutionis prædictæ, Omnis vtriuſque ſexus, &c. ſubinferatur, & publice, quod per hoc non intendimus præjudicare Privilegijs ſuper audiendis Confeſſionibus,*

feſsionibus, eiſdem fratribus conceſſis: ſubjungendo quod fratres nobis præſentati poſſunt audire Confeſſiones libere, & confitentibus eiſdem, penitentias ſalutares impartiri de commiſſis, &c.

All that which he demaundeth is, that men doe it vnder his authority, and this is done, and it is more then moſt reaſonable that it ſhould be ſo. But in the meane time you ſee that it is he who is called the *Proper Prieſt*, he who ſendeth whom he will, and who ſerueth himſelfe of good Religious men, for the helpe of pariſhes. And doe you not beleeue that other Biſhops haue the ſame Dictamen with this great *Peere* of *France*, and Biſhop of *Langres*, who held this language?

21. Let vs adde to this, that if euer there were little cauſe of complaining vpon this title, it is in this age of ours. No, my Lords, doe not any longer feare

feare that now Secular Prieſts will not proue ſuch as you deſire, or that parſonages will be in want of men very well able to ſerue the Cures, or for the ſeruice alſo of other Benefices. For the fatherly prouidence of God hath ſent a new Renforce, by a moſt vertuous congregation of holy Prieſts, who beeing full of knowledge and piety, will ſupply all theſe wants, according to the vocation which God hath giuen them, to reforme ſecular Clergy. By the example of their liues they will ſhew what is to bee done, by their endeauours they will fill ſuch places as ſhalbee voyde, both in City and Countrey, and they will yeeld good labourers will refuſe to take no paines, and will gladly ſpread their Charity ouer the whole World, as they haue alreadie begunne to doe in many places, and will alſo by little and little grow ſubſtituting excellent Eccleſiaſticall

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men, to make this Church of *France* flouriſh both in Villages and Townes. One onely thing I feare, that after men ſhall haue cryed hard againſt Religious men, they will alſo beginne to cry out againſt theſe, every one interpreting their zeale according to his owne fancy; and banding themſelues perhaps as ſtiffely againſt them, as againſt Religious, and alleadging a thouſand things according to their paſſions and humours.

Now if this ſhould happen, you would clearely diſcerne even from that inſtant, that the noyſe which is made both againſt the one, and againſt the other, proceedes from ſome other roote then of meere charity, and of a true deſire of the good of the true Hierarchy.

To tell you more of this would ſerue for nothing to my purpoſe, onely I will ſay franckly, that there will neuer be good labourers enow; that there

there is more worke cut out, then we ſhall be able to ſow, and that the heart of a Biſhop, which ought to be a heart paternall and Apoſtolicall, ought to imbrace all them who may ſerue to cultiuate the faire field of the Church of God.

22. There is eſcaping from my hand (and I know not how to keepe it backe) a paſſage, which ſeemeth pardonable to a man, who defendeth ſo good a cauſe. *Ariſtotle* ſaith, that, *Ex quibus conſtamus, ex iis nutrimur, & conſeruamur in eſſe.* This being ſo, my Lords, it is ſtill to be conſidered, that Regulars haue not loſt their time, nor done any great wrong to them, who haue done them the honour to imploy them; and that indeed they are not yet to be caſt out of the way. Certainly it hath pleaſed the infinite goodneſſe of God, to ſerue himſelfe of them either for plantation of our faith, or elſe of pitty in

an eminent degree; and that in a manner, ouer the whole world.

Is it not true, that it was Saint *Bernard* who made *Campayne* flourish? St. *Columbanus*, *Burgundy*? St. *Martin*, *Touraine*? Saint *Anselme*, *Normandy*? Saint *Dominicke*, *Languedoc*, and *Guyenne*? Saint *Vincent*, *Britany*? Saint *Thomas* and Saint *Bonauenture*, the King Saint *Lewes* and *Fraunce*? Saint *Augustine* the Monke, all *England*? And now in our dayes is it not they, who haue planted the Crosse of Iesus Christ in all those new worlds, and who are planting it now whilest I am speaking, in the heart of *Aethiopia*, in *Persia*, in the *East*, and throughout the foure Winds of the world. May they not well be thought to helpe towards the entertaining of the Church, since they haue sweate bloud and water to plant it, and are bedewing it with their teares, and with their blood, and sealing it with

their heads and liues? For a little I know not what, muſt the occaſion alas, be loſt of drawing ſo many exemplar ſeruices out of their labours? vnder colour of ſome little indiſcretion of any ſingle man, who may be tranſported by his zeale. That amendment which might be deſired, can it not poſſibly be procured without ſuch a deale of buſineſſe, and confuſed noiſe? O my God, there are ſo many abhominations in the world, vpon which we daily looke, and yet men open not their mouthes, and hardly thinke that it concernes them at all, and now it ſeemes that all conſiſteth in dragging Religious men after them; as if that being once done, we were inſtantly to ſee vertue ride in Tryumph. I would to Chriſt there were no impediment but that, and I would to Chriſt that all this did turne vpon no other thing, but that of the pure zeale of the ſeruice of

God. If euery one might make his owne complaints, good God, what a terrible discourse would grow vpon it, but let not the Diuine Maiesty be pleased, that so great a misfortune should ariue. It is better to hold ones peace, and to labour in silence and humility. *Bona facere, & mala pati Apostolicum est*, sayd the great Saint *Bernard*.

23. That, my Lords, which is to bee much weighed is, that by this course they are not the Regulars whom men assault, but the Priuiledges themselues, and the Popes who gaue them, and the authority of the See Apostolicke; for all this is but a leuell at the same aime, and Generall Councells, and Canonized Saints, and the doctrine of the Church receiued by the whole world, and practised through so many ages, and iudged by so many sentences.

And all this must be done for a

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point of honour, or of power, and in a buſineſſe, which ſo many great Cardinals full of wiſedome, and ſo many holy and venerable old men, who were growne gray in the Gouernement of the Church, would neuer alter.

I find that my moſt illuſtrious and moſt reuerend Lord, the Cardinall of *Rochfaucault*, who is of ſo delicate a conſcience, ſo graue in his iudgements, and of ſo exemplar a life, did ſay very well when he ſayd. *I care not what habit men weare, but I euer take the beſt. As long as Religious men ſerue to good purpoſe I do willingly ſerue my ſelfe of them; when they forget themſelues, I will alſo forget them. When Doctors and Seculars, and Paſtors do well, I will loue them, and ſhall be glad to employ them. In fine, when a man is to make his choyce, he muſt euer take the beſt, whatſoeuer habite he weare.* Behold this is a ſaying

worthy of him.

24. I would to God that he with any other, who resembled him, were arbitrator of this cause in difference, to calme this Tempest, and to appease all things with the spirite of sweetenesse. For there is good meanes for it, when that which may be sayd on both sides, may bee heard: allowing to my Lords the Prelates, more honour then euer themselues desire, as also to the Pastors of particular Churches, and leauing also Religious men in liberty to enioy their right in repose, and with respect and honor. These words of *Abraham* cast themselues into my mouth, *Facta est rixa inter pastores gregum Abraham & Lot, &c. Dixit ergo Abraham ad Lot, ne quaeso sit iurgium inter me & te, & inter pastores meos & pastores tuos, fratres enim sumus. Ecce vniuersa terra coram te est, recede à me, obsecro: si ad sinistram ieris,*

Gen. 3.

ieris, ego dexteram tenebo; si tu dexteram elegeris, ego ad sinistram pergam, &c. Elegitque sib Lot regionem circa Iordanem, & receßit ab Oriente. Make you the choyce, my Lords, and take you the faire Easterne Sunne to your selues; those first beames of the day of honour are due to you; the most liuely Orientall spring of light was made for you. You are they whom the world must honour, as euery one looketh towards the rising Sunne.

The sweet dewes of Indulgences, the Easterne winds of Missions, and the powers of commanding and sending hither and thether, ought to issue out of your mouthes: all the sweetenesses of heauen passe by your hands, iust as the fauours of nature beginne from the East. Be you therefore the Orients of the world, according to the stile of *Origen*. *Estote filij Orientis, ecce vir oriens nomen eius, dabo* Zachar. 6.

Zachar.3. 2.Reg.9. *vobis ſeruum meum Orientem, & eius erunt optima quæque, &c.* All this is done to you.

25. Religious men, whom you honour with the name of Brothers, but who yet are in effect your ſonnes, and your ſeruants, will place themſelues towards the Weſt, and will lodge all their ambition, in the ſetting Sunne of Mortification. They will not at all miſlike that the beames of honour be ecclipſed from them, ſo that the beames of their charity may be able to ſhine brightly in the darkneſſe of ſinfull ſoules, and that they may cauſe the zeale of ſauing thoſe ſoules, riſe vp from the deſcent of humility.

They will bee well content to ſee themſelues in this ſetting quarter, where the day of honour dyes, where tempeſts are wont to riſe in the ſea, where impetuous windes and hailes are wont to grow, where the world

ſeemes

ſeemes to be in affliction and miſery. That which they deſire (after they ſhall haue receiued ſome beame of fauour from you) is to labour for the ſaluation of ſoules, and the conuerſion of ſinners.

Let the tempeſt of ſlanders, the hayle of murmurings, let combats and ſtrife againſt infernall powers, be for them; and they will gladly vtter theſe excellent words. *Et nox ſicut dies illuminabitur; ſicut tenebræ eius, ita & lumen eius; forſitan tenebræ conculcabunt me, & nox illuminatio mea in delicijs meis.* They will doe that which Saint *Paule* did, *Collaboro Euangelio*, and they ſhall be that whereof Saint *Dennis* ſpeaketh, *Adiutores Dei & Cooperatores*, If it were not that you liked better to labour in the ſame climate, you as fathers, they as children, you as maiſters, they as ſeruants, you as paſtors, they as workemen, and that you loue to do like thoſe nations

whereof

whereof *Pliny* ſpeakes, who for the moſt part had but one arme a peece, and yet in the world there were not better Archers then they: for one lending his arme for bending the bow, another his, for entring the arrow vpon the ſtring, and both of them employing both their forces, draw and ſhoote off with ſuch ſtiffeneſſe, that there is nothing which they cannot pierce.

O how ſtrong and inuincible would the Church be, if we all wrought after this manner. *Frater qui adiuuatur a fratre, quaſi Ciuitas firma, &c.* If we did iuſt the contrary of that which S. *Paule* ſayd, *Omnes quæ ſua ſunt quærunt, non quæ Ieſu Chriſti.* And if all Eccleſiaſticall perſons did valiantly tread their proper intereſt vnder their feete, and carry the glory of God, the good of his ſeruice, and the ſaluation of ſoules in a high place, what a golden age would this bee? And what

Prou. 18.

Philip. 2.

what a terreſtriall Paradiſe, I beſeech you, my Lords, ſhould we find, if the Church might enioy ſuch happineſſe in this age of ours? We ſhould fully enioy this ſweete Paradiſe, if the Serpents did not go continually hiſſing out his temptation off, *Eritis ſicut Dij*. Gen. 3. But whileſt euery one is in doubt to be drawne downe, and giuen vp in pray to contempt, whileſt both the one and the other of vs will needes conſerue our ſelues, and beleeue that we do none of this but for God, and that in ſo doing we defend Gods right as well as our owne, it is greatly to bee feared, leaſt it be told vs, that we do not well obſerue the counſell of our Soueraigne Maiſter; who ſeeing his Apoſtles whom you repreſent, and his Diſciples whom we repreſent (and whom we imitate the leaſt vnworthily we can) diſpute, about I knowe not what ſuperiority, ſayd to them, *Quicunque voluerit* Math. 20.

inter

inter vos maior fieri, sit vester minister; & qui voluerit inter vos primus esse, erit vester seruus.

We therefore, my Lords, do not pretend to debate with you about any precedence of authority, nor to partake in the honour of your greatnesse, this is confessed to be yours, and so yours, as that it belongeth to none else. That which we pretend, is, that you leaue vs where God hath layd vs, at your feete; but so that you will be pleased to leaue vs also in that liberty, which God and his Church, and Popes, and Councels, and your Predecessors, yea and many of your selues haue giuen vs for the assistance of his sheepe, and for the comfort of those soules, for which you must answere to Christ our Lord, who hath giuen all his bloud for euery one of them.

Yea there is not any one of them, of whom God doth not respectiuely

say

ſay to you, as the ſonne of that Prophet did to the King, *Cuſtodi virum iſtum, qui ſi lapſus fuerit, erit anima tua ejus.* A paſſage which Saint *Gregorie* the great applyeth to all the Prelates of the Church. 3. Reg. 20.

26. When you ſhalbe pleaſed to weigh all this well, my heart bids me hope, that you will do, as my Lord the Cardinall of *Rets*, of moſt happy and deare memory, and *Bentivoglio* who is a friend to *France*, and to the Hierarchy, did at *Paris*; and as my Lord the Cardinal of *Lorayne*, and my Lord Biſhop of *Toul*, whoſe memories are bleſſed, did at *Nancy*. For both the one and the other having harkned to certaine perſons, who ſuggeſted to them a thouſand things, iuſt like theſe, which me having endeauoured to perſwade you now, having had ſome thought to treate ſeriouſly hereof, and to procure an accommodation of things, and being cer-

certainly, and fully, and ſincerely informed of the buſineſſe, both the one, I ſay, and the other, did leaue things as they were, and would make no change at all, diſcerning well, that all thoſe Diſcourſes to the contrary, had no manner of ſubſiſtance, but onely a little gliſtering and ſhewe. All the world did greatly commend their wiſedome, and their zeale ſo full of judgement; and one of them told mee in plaine tearmes, that hee diſcovered well, how that in this buſineſſe, there was I know not what, which ſavoured ſomewhat of a Schiſme. Thoſe great and incomparable Cardinals of *Ioyeuſe*, and of *Perron*, would never giue eare to this Diſcourſe, but living and dying, they witneſſed the contrary; ſerving themſelues moſt willingly of Religious men, for the good of their Dioceſes. And to ſhewe, that they repented not themſelues

ſelues thereof, they reſolved to annexe their heartes, as the ſeales of their goodneſſe to thoſe former actions of theirs, and to giue them depoſitated into the hands of Religious men, who keepe them as two great treaſures.

27. They who abuſe your goodneſſe would make you, as it were, beleeue that if you take not the better heed, your authorities wilbe entirely beaten downe, and that all is vppon the poynt of vtter ruine. I am glad, my Lords, that they addreſſe themſelues thus to fright you by things ſo poore, and of ſo little conſideration. For I muſt beſeech you to recall to your memories, that in the yeare 1225. or there abouts, in the raigne of Saint *Lewes*, *Guliel-mus de Sancto Amore*, and a certaine *Sigerius*, with ſome other undertaking young Divines, compoſed a Booke, wherein they put word for

word,

word, all that which men now obiect againſt us, and more then that, and preſented the Libell, to *Innocent* the fourth, pretending to extinguiſh thoſe two holy Orders; but death came quickly vppon him, and that ſuch a death as your ſelfe may reade, if it pleaſe you, together with the laſt wordes he ſpake, which you may alſo vouchſafe to weigh well, for they import. *Alexander* the fourth followed him, who cauſed this Libell to be burnt, as a worke worthy of that hand which ſet it forth. And ſo the end of thoſe two men, who were enemies of theſe Orders, was very diſaſtrous; or of one of them at leaſt, who dyed miſerably.

S. *Tho. opuſ.* 15. *c.* 4.

In fine, you ſhall haue in Saint *Thomas* all thoſe very arguments which are brought againſt us at this day, with the angelicall and moſt ſolid anſweres of this Oracle, who, at his returne to *Paris*, did publikely make

make good all his Doctrine, and anſwered all them who went to aſſault him with their Canon ſhot, and with arguments, which they conceived to bee omnipotent. But there hapned an accident which diſcovered that ſpirit well, whereby they were animated, who banded themſelues againſt theſe. For uppon a certaine Palme-Sunday when Saint *Thomas* Preached publikely in the Vniverſity, and ſpake like an Angell, behold a ſtrange and very unworthy caſe which hapned.

For a certaine ſilly fellow called *Juliot*, a *Picard*, who appeared about the middle of the Sermon, and opening a great paper, wherein was contayned a liſt of injurious ſpeeches againſt the great man, and a thouſand outragious ſlanders againſt his holy Order: After I ſay, that hee vomited out all this, he concluded thus with a loud voyce. How

now my maiſters, can you be content after all this, to heare the Sermon of ſo wicked a man, and of a Doctor who teacheth ſo abhominable errors. And you brother *Thomas*, what doe you anſwere to this? Now the people was confounded to ſee the vnſpeakeable modeſty of Saint *Thomas*, who harkened to all that poyſoned Diſcourſe with ſo profound humility, and with a ſilence ſo full of modeſtie, and holy mortification; that they eſteemed him as a Saint of Heaven, for hee did never ſo much as anſwere any one word. But the people calling up their ſpirits, and conſidering the inſolency of this bold meane fellow, did that, which you may read if it pleaſe you, in the ſtory; for I will not loade this paper with it, nor yet importune you. But ſo it is, that the Auditors did that, which perhaps you your ſelues wold haue done, if you had beene at that Sermon;

Sermon; and the King cauſed him, and thoſe maiſters of Arte, to bee puniſhed, who had made him commit that baſe tricke, ſo full of inſolency and ſcandall. Now all thoſe good Religious, ſeeing themſelues oppreſt on all ſides, and that the earth and this World fayled them; they had recourſe to Heaven, and to the holy mother of God, who appeared to Saint *Thomas*, and made him ſee theſe Words written in letters of Gold: *Liberavit vos Deus ab inimicis veſtris, & de manu omnium qui oderunt vos.* In a word, in the yeare of our Lord 1259. all this tempeſt broake up, and thoſe holy men remained in peace. But I dare not forbeare to tell you, that all this ſtorme grew not into that heigth, but by reaſon of a certaine rage, and a ſtrong paſſion of a Prelate, who had ſeene a Nephew of his enter into the Order of Saint *Dominicke*, and

had never beene able to draw him thence. Alas, a little winde doth sometimes stirre up great stormes uppon the Sea of this World, and how many things do men ill, vnder colour of good, if they take not heed?

23. Methinkes you doe yet desire at my hands the *Theses* which Saint *Thomas* defended publikely in this matter, and the Propositions which hee maintayned against all them who disputed thereof: which was the cause why all the World yeelded to the truth, and which calmed this tempest which was so blacke and so terrible, that it was likely to swallow up these two Orders. I wil obay and giue you here the chiefe points therof, and I will draw them out of his booke, and doe you but see, if they be not the very same of these dayes.

Opusc. 15. c. 4. 1. *Cum misit Deus Apostolos* 12. *& 72. Discipulos, dedit illis facultatem alios mittendi, sicut fecit Sanctus*

Sanctus Paulus. 1 Cor. 4.

2. *Multo melius potest Papa, & Episcopus delegare alios, & mittere in vineam Domini, quam Parochus.*

3. *Minores Angeli in cœlesti Hierarchia mitti possunt a superioribus, & eadem plane opera exercent, ideoque dicuntur Seraphin & Cherubin, quia eorum opera exercent: sic in Hierarchia Ecclesiastica.*

4. *Papa non destruit Ecclesiasticam Hierarchiam cum mittit Monachos ad prædicandum; quod enim potest inferior, ut Curatus, concedere, committendo curam alicui: hoc potest ejus superior, ut Episcopus, & Papa.*

5. *Papa in hoc non facit contra decreta Canorum, nec contra statuta Sanctorum; quod si daretur eum facere contra verba statutorum, certum est eum servare intentionem statuentium, quæ est utilitas Ecclesiæ.*

6. *Quæ sunt de jure positivo, relicta sunt sub Papæ dispensatione, ut est*

hoc de quo quæritur ; nempe mittere Monachos ad Prædicationes, & Confessiones audiendas.

7. *Quisquis Papæ, vel Episcopo suo, vel alicui ejus vicem habenti confessus est ; ille confessus est proprio Sacerdoti.*

8. *Cum Episcopus subditum Sacerdotis absoluit per se, vel per alium cui commisit, tum Sacerdos Parochialis ita debet se reputare cognoscere eum, ac si sibi confessus esset. Nam cognoscere potest aliquem, aut ex propria Confessione, aut ex sententia superioris, an sit dignus communione.*

9. *Licet concedatur posse aliquod malum oriri ex hoc, quod aliquis non confitetur Parocho suo, tamen multò plura & majora mala vascuntur, si quis cogatur necessario illi confiteri, vt patet experientia.*

10. *Quicquid Sancti Doctores & Canones videntur dicere de Monachis, quorum Officium esse dicitur magis plangere,*

plangere, quam docere; hoc dicitur de Monachis illis, qui nec Sacerdotes erant, neque Diaconi, sed solitarij, & Heremitæ: non de ijs qui ad hoc vocati sunt, & qui non ex propria authoritate id faciunt, sed ex commissione Prælatorum.

11. *Etiamsi daretur duos tantum Ordines a Domino esse institutos, qui possent propria authoritate prædicare, &c. posset tamen Ecclesia tertium statuere Ordinem, qui posset propria authoritate prædicare; multum magis eorum qui ex commissione, sicut in Primitiua Ecclesia fuerunt tantum duo Ordines sacri, scilicet Presbiteri & Diaconi; & tamen postea Ecclesia minores Ordines statuit.*

12. *Quidam a Confessione desisterent, nisi possint alijs quam suis Sacerdotibus confiteri, propter multas causas.*

13. *Ex communi consuetudine Orientalis Ecclesiæ, omnes fere Mo-*

nachis consitentur.

14. Quidam novellum sibi statuentes errorem, in tantam prorumpunt audaciam, vt asserant, non posse per Episcopos Religiosis prædicta committi, absque voluntate Parochi, & quod perniciosius est, non posse hoc asserunt concedi per Privilegium sedis Apostolicæ.

15. Optimè ait S. Dion. Eccl. Hier. c. 6. summus Sacerdos per suos ministros aut Sacerdotes purgans, aut illuminans, ipse dicitur purgare & illuminare; ergo & Episcopus eodem modo, qui autem facit per alium, per seipsum facere potest.

16. Blisphemiæ vicinum est dicere, quod Episcopus non potest vsum clauium exercere in quemlibet suæ Diœcesis, sicut & Christus posset.

17. Potest institui Religio ad subueniendum pauperibus in necessitatibus corporis; ergo multo magis potest institui ad subueniendum animabus per Prædicationes,

Prædicationes, & Confessiones.

18. *Quod potest inferior, potest etiam Superior, quod ergo potest Curatus, potest Episcopus, & potest Papa. Cui, vt ait Cyrillus, omnes iure diuino caput inclinant.*

19. *Alij gubernationes, alij opitulationes, inquit Apost.* 1. Cor. 12. *Opitulationes sunt ij, qui ferunt opem maioribus, vt Titus Apostolo; Archidiaconi Episcopo, &c. Hoc autem non destruit Hierarchiam.* Opusc. 14. c. 23.

20. *Alter alterius membra, & vnum corpus in Christo.* Rom. 12. *Manifestum est quod Ecclesiasticæ vnitati derogat, quicunque Religiosis impedit ne docere possint, &c.* Opusc. 15. a. 3.

21. *Qui Romanæ Ecclesiæ Priuilegium, ab ipso summo omnium Ecclesiarum capite traditum, auferre conatur, hic procul dubio in hæresim labitur, vt dicitur in Decretis.* Dist. 22. Cap. *Omnes & à Sancto Ambrosio, qui ait se in omnibus sequi Magistram, sanctam Roma-* Ibid. c. 3. L. 2. de sacram. c. 1.

Romanam Eccleſiam.

It is Pope *Nicholas* the ſecond, who ſpeaketh againſt them of the Church of *Millan*, for entring into competition with *Rome*, and would needes march hand in hand with the Romane Church, which Saint *Thomas* applieth alſo to the point in queſtion.

Opuſc. 14. c. 23. 1

22. *Ab Apoſtolis 7. Diaconi inſtituti fuerunt, qui erant in ſtatu perfectionis; nam relictis omnibus ſecuti, erant Chriſtum. Ab horum exemplo omnes Religiones deriuatæ ſunt. Quemadmodum ergo Apoſtolis Epiſcopi, diſcipulis Parochi, ſic Diaconis Religioſi ſucceſſerunt.*

23. Behold here is a part of the Propoſitions, which Saint *Thomas* defended at *Paris*, in publike manner, and with ſuch amazement of all the Vniuerſity, that there was not found a man ſo bold as to dare once ſtirre this ſtone. The Preface of his Booke carrieth

carrieth theſe very wordes in the front.

Prædictus Doctor poſt diuinitùs obtentam victoriam, Pariſeos rediens, omnes dicti operis Articulos, publicè, & ſolemniter repetens, diſputauit, firmauitq;.

That which goeth immediatly before theſe words, and the ſentence of the Pope, is a thing which I will not cite here, but let him ſee it, who will. I will ſay nothing here, which may offend, or which may ſauour of recrimination, or which by any ill odour of ſtrong paſſion, may poyſon this diſcourſe, which is dedicated to pure and free, but yet ſtrong truth.

I coniure you, my Lords, to weigh well theſe foure words, *Publicè, Solemniter, diſputauit, firmauit.* So that all *Paris* had the contentment to ſee this great perſon ſuſtaine all the aſſaults of the whole world, and hee was ſo happy and ſo puiſſant, that he made

made truth tryumph, and did with a little ſtone beate downe that huge *Coloſſus*, which men had erected, to the ende that falling vpon him, it might driue both himſelfe and all his Order into duſt.

30. That which *Gulielmus de ſancto Amore* had enterpriſed at *Paris* with ſo ill ſucceſſe, a certaine *Richardus Armacanus*, the Primate of *Ireland*, after he had played rex in *England*, did alſo enterpriſe in *Auignon* in the yeare 1356. vnder *Innocent* the ſixth, before the Pope himſelfe, and the Cardinals, and preſented them with a booke made aduantageouſly in the behalfe of Parſons and Vicars, yea and alſo of Biſhops, againſt Regulars, wherein he deliuered the ſame things which had beene offered before by *Gulielmus de ſancto Amore*; for in this buſineſſe, there is neuer any thing but repetitions, and noyſe enough without any fruite at all,

all, and ordinarily the matter ends in some disastrous death.

I will not tell you here, how this poore Primate died, but I will only put you in mind that the book was held worthy to dye with him, and that many who haue banded themselues against the seruants of God, haue either sooner or later, had regret, and sorrow in their hearts, or else some other thing which was worse. The face of death makes the face of busin. sse chaunge very much.

31. The wisest men haue euer iudged, that they haue no good bargaine, who make themselues opposites to the seruants of God, especially in those things which are established by his diuine Maiesty, or his Grand Vicar, and there bee a thousand and a thousand Histories to shew this as lamentable and fearefull, as they are authenticall. Men vse some-

ſometimes to diſpute in Diuinity, whether the Pope may erre in the Canonization of Saints, as alſo about the approbation of Religious Orders. For my part, I will not enter at this time into that queſtion, but I will not feare to ſay, that when God hath any ſuch deſire, and that he ſendeth ſome to this effect, if any man then make oppoſition, God doth certainly find himſelfe offended therby, and is wont to reſent it, and therfore Saint *Paule* ſaith aloud. *Itaque* 1. Theſ. 4. *qui hæc ſpernit, non hominem ſpernit ſed Deum, &c.*

Now after points of faith, and ſome others of the moſt important of the Church, I knowe fewe thinges whereof there is more formall, cleere, and authenticall proofe, then of the point which here I defend. For twenty Popes, three Generall Councels, ſo many Prouinciall Synodes in *France*, ſo many Cardinals, Primates, Arch-

Areh-biſhops, Biſhops, Canons, expreſſe Texts, fifty Buls, Sentences of Parliaments, Iudgement of eminent Doctors in great number, conſent of ſome Parſons and Vicars, euen of *Paris*, doctors of the *Sorbonne*, Saints, Miracles, Reaſons, Arguments, poſſeſſion beyond the memory of man, Texts of the Goſpell, particular vocations of God, who hath expreſly ſent vs more then ſixe Religious Orders all entire, the authority of ſo many Emperours, Kings, Potentates, ſoueraigne Courts of Iuſtice, heauen and earth, ſuch a number of ages, and the voice of the world.

Is not, I ſay, all this ſufficient to fortifie this truth againſt thoſe poore reaſons which they alledge, and which in very deede, & in the ſight of God, and of diſintereſſed men, are not of ſuch moment, as to warrant that account and noyſe, which ſome make thereof.

There

There was a time when a ſentence was giuen againſt Saint *Bernard*, and that from the higheſt Tribunall in the Church of God. The Saint ſeeing himſelfe ouer-loaden, by ſo mighty an authority here on earth, had recourſe to heauen and ſayd, *Tuum Domine Ieſu Tribunall appello, tuo me iudicio ſervo; tibi committo cauſam meam. Tu vides qui tua video, qui quærunt & ſua. It que arbiter meus eſto Domine Ieſu, de vultu tuo iudicium meum prodeat, oculi tui videant æquitatem. O Ieſu bone, quam multa facta ſunt, prounius animulæ perditione, &c.* In fine, men removed both Heaven and earth at *Cluny*,, at *Rome*, in *France*, at *Clairivaux*; but at length the holy Abbot wonne the cauſe, and God payed him that which hee had loſt, and tooke part in the buſineſſe with his ſervant, and it was a miracle which hee wrought, writing this Epiſtle, and hee ſayd boldly to his

Epiſt. 1.

his Secretary, *Scribe, Scribe, quia opus Dei eſt.* It is for God, it is on the behalfe of God: It is by the expreſſe Commandement of God, it is for the ſaving of a ſoule redeemed by his blood; it is for intereſt, it is for the conſeruation of an Order, which he hath eſtabliſhed by meanes of a ſervant of his, Saint *Bennet*, who was our Founder, and therefore ſaith hee write boldly, feare nothing my good brother, neyther the hayle, nor the floud, nor the tempeſt, for reſolutely God wilbe Maiſter.

32. I will not, my Lords appeale to any body from you, but to your ſelues, and howſoever it is ſayd, that a man muſt neuer be both Iudge and party, yet I avow to you with all candour, that I confide ſo much in your goodneſſe, your zeale towards the pure honour of God, of the Church, and of *France*; and I adde yet further in the goodneſſe of our cauſe,

which hath beene combated ſo often, and through the mercy of God, hath neuer beene Conquered, that for my part, I deſire no other Iudges but your ſelues. In truth it ſeemes to me that you and wee in this difference are, as anciently the two Angels in *Daniel* were, who had both a good intention, and aymed at nothing but at the glory of God, and fought not but for the ſalvation of ſoules; and therefore God ſent an Angell, who is called of great Counſell; who accommodated all, and made it evidently appeare who was in the right, and who in the wrong. And I will hope and beleeue ſo well of his eternall and paternall providence, as that hee will doe the like in our caſe, and wil make you moſt evidently diſcerne his holy will. *Sicut ergo fuerit voluntas in Cælo, ſic fiat, &c.*

I tell you therefore yet once againe, that I will not appeale from you

you to any but your ſelues, but I will imitate that good Abbot, and good French-man, as good as ever was in the World. You may bee pleaſed to remember that Pope *Innocent* the ſecond, had employed him extraordinarily to appeaſe the Schiſme, and hee did all that which a Saint was able to doe, who had his hands full of miracles, and was ever able to worke them. St. Bern. Ep. 213.

But what did the innocent Abbot gaine by this? A thouſand jealouſies roſe up againſt him, a thouſand ſlanders were darted againſt the white of his poore heart; the Pope himſelfe in a Letter calling him Rebell and Traytor againſt the See Apoſtolicke. Who would ever haue beleeved this? Yet in fine, ſo it was. The holy man opening the Popes Letter to him, was as if hee had opened a Cloud full of fire, with a bolt of thunder in the midſt, and with a blow as

if it had pierced his heart. But yet calling his ſpirits to himſelfe, and adoring the admirable but ſecret providences of God, hee wrote in theſe tearmes to the Pope. *Quis mihi faciet iuſtitiam de vobis? Si haberem iudicem ad quẽ vos trahere poſſem, iam nunc oſtenderẽ vobis (vt parturiens loquor) quid meremini. Extat quidẽ tribunal Chriſti, ſed abſit vt ad illud appellem vos. qui illic, ſi vobis neceſſarium & mihi poſſibile eſſet, vellem magis totis viribus inſiſtere, & reſpondere pro vobis. Itaquæ recurro ad eum, cui in præſenti datũ eſt iudicare de vniuerſis, hoc eſt, ad vos, vos appello, ad vos, vos iudicate inter me & vos.* Ep. 213.

In quo quæſo puer veſter tam male meruit ac veſtra paterninate, vt eum inuere & inſignire placeret, Nota, & nomine Proditoris? Nunquid non me veſtrum Vicariũ, dignatio veſtra conſtituit, in reconciliatione Petri Piſani. &c. This vertuous Abbot firmely thought

thought that hee ſhould haue met with thankes, for hauing euen defeated himſelfe with labour to appeaſe this Schiſme; and in place thereof hee found himſelfe qualified with the name of Traytor, and a perfidious man, who had (as it were) betraied both the Pope and the Church. All his choller was ſuch, as that hee had none at all, and his appealing (as for a wrong) was not to appeale at all; but to remit it to the providence of God, to make the truth appeare, and to make his innocency ſubſiſt, which was euidently afterward as you know.

33. I beſeech you moſt humbly to conſider well, that notwithſtanding men haue deſired ſo many, and ſo many times, to ſtirre up this buſineſſe in *France*, in *Italy*, in *Germany*, in *England*, and in *Avignon*, there hath indeede beene made a great deale of confuſed noyſe, but the Authors

thereof haue never gathered any other fruite, then a great deale of paine, and things haue ſtill remayned in the ſame ſtate they were in before. In fine, all that which ordinarily men got in thoſe times, was to be able to obſerue in whom there was a little paſſion, and in whom there was none. There was never (God be thanked) leſſe reaſon to bee affraid then now; ſince now wee ſee *France* to bee filled with ſo many worthy Prelates, and ſo zealous of vertue, and of the ſalvation of ſoules, as you are. I beſeech God to multiply theſe great fauours towards you, and ever to giue you hearts which may be truely Apoſtolicall: and all full of cæleſtiall fire, and giue grace to us, that wee may well and worthily ſerue the Church, under your fauours, and by imitation of you. And I pray God that wee may never bee reproached for that, for which St. *Paul* reproacheth

1 Cor. 3.

eth the Church of Corinth. *Cum sit inter vos zelus & contentio, nonne carnales estis, & secundũ hominem ambulatis? Cum enim quis dicat ego quidem sum Pauli, alius autem ego Apollo, nonne homines estis? Quid igitur est Apollo? Quid vero Paulus? Ministri cjus cui credidistis, & vnicuiq, sicut dominus dedit. Ego plantaui.* There is for you my Lords, and for the Pastors and Vicars, *Apollo rigauit*, behold this is for priviledged Persons, whom God hath sent to succour them. *Deus autem incrementũ dedit; Itaque neque qui plantat est aliquid, neque qui rigat, sed qui incremen ũ dat Deus. Qui autem plantat & qui rigat vnum sunt, unusquisque autem propriam mercedem accipiet, secundũ suum laborem. Dei enim sumus adjutores, &c.* I pray God, I say, that the first part of this Discourse (all which is so Divine) may never bee verified uppon us, but that the second passage may bee verified,

which certainely is a moſt rich one, and able to make the *Gallican* Church to become a terreſtiall Paradice, and the pearle, the flower, and the Lilly of all the Churches in the World. And for the accompliſhing heereof, the aduice which St. *Bernard* (one of the Apoſtles of our *France*, gaue to Pope *Eugenius*, who was both his Sonne, and his Father, and his very heart) doth admirably ſerue in my judgement.

L.5.de conſid.c.4.

The title is this. *Quales coadiutores habere debeat Epiſcopus*, to diſcharge himſelfe worthily of his place, and in ſuch ſort as that he may alſo ſaue his flocke, for this is the true point of State, which imports; and if this be not done, the reſt is traſh. Amongſt other qualities which he aſcribeth to theſe Prelates, who haue a minde to be Saints, one is, that they take men who may ſerue them faithfully.

Theſe men he calleth Cooperators and

and Coadiutors, and ſaith; *Tuum eſt vndecunque euocare, & aſcribere tibi, exemplo Moyſis ſenes non iuuenes, ſed ſenes, non tam ætate quam moribus, &c. Elige viros qui miſſi poſt aurum non eant, ſed Chriſtum ſequantur. Qui Regibus Ioannem exhibeant, Ægyptijs Moyſen, fornicantibus Phinees, Eliam idolatris, Eliſæum auaris, Petrum mentientibus, Paulum blaſphemantibus, negociantibus Chriſtum. Qui vulgus non ſpernant, ſed doceant, non diuites palpent, ſed terreant, pauperes non grauent, ſed foueant, minas Principum non paueant, ſed contemnant, &c.* To doe well, a man ſhould here ſet downe the whole Chapter ſo precious and ful of iuyce it is, but I ſhould be importunate, and it will ſuffice to ſet downe the end thereof. *Elige eos qui ad te redeant, fatigati quidem, ſed non ſuffarimati; gloriantes quod non aurum attulerint, ſed quod reliquerint pacem regnis, legem barbaris, quietem*

Mona-

Monaſterijs. Eccleſijs, Ordinem, Clericis diſciplinam, Deo populum acceptabilem, ſectatorem bonorum operum. And where ſhall we find ſuch men as theſe? It would become me ill, to tell where, whileſt I am ſpeaking to you, my Lords, who know it ſo much better then I, beſides that the matter ſpeakes ſufficiently for it ſelfe.

If you feare that Saint *Bernard* being an Abbot and a Monke, may haue beene too fauourable to them, who ſhould by reaſon of their profeſſion, haue thoſe qualities which he holdeth requiſite for ſuch as are to ſerue Popes and Prelates, let vs take hold of another, with whom we will make an end of this diſcourſe.

Will you bee content to beleeue Pope *Gregory* in this buſineſſe? Hearken then to this Oracle, who applieth moſt happily theſe words of *Iob*, to this purpoſe. *Quando erat Omnipotens mecum, & in circuitu meo pueri mei,*

mei, quando lauabam pedes meos butyro, & Petra fundebat riuos olei. Pueri in circuitu Ecclesiæ & Christi sunt, qui cælestibus mandatis inseruiunt. Pedes sunt sancti Prædicatores, & inferiorum operum Ministri; hi butyro eloquij pedes lauant. Quid ad hæc nos Episcopi, &c. You may see the rest if it please you, and how Saint *Thomas* applieth it to this question. Lib 29. S. Greg. l. 19 c. 9. & 10. Opusc. 15. c. 4.

If yet you will needs feare lest this great Pope may also perhaps remember himselfe to haue beene a Monke, and that so perhaps he may hang towards the party of Religious men, in pointing at those conditions, which are not more easily, nor more eminently, nor more ordinarily found, then in Religious men, who make profession thereof, let vs euen resort to Saint *Charles*, whom you loue so well; and let vs conclude out of his mouth, as we began by him. This holy Prelate will tell you first, that he desi-

Act. Mediol. part. 4. in. Instruct. visit. 1. de Regular.

desireth no more of Religious men, but that they obserue the Councell of Trent. Now this is reasonable.

Secondly, he commaundeth his visitors, that performing towards Religious men, that which the Pope hath by expresse fauour accorded to them, they doe by no meanes grate vpon their Priuiledges. And this is also reasonable.

Act. Mediol. p. 4. Inst. Conf.

Thirdly, that he should neuer bee able to haue too many Oblati, or other labourers for the sauing of soules, for as much (saith hee) as Saint *Katherine* of *Sienna* desired euen to loose heauen, for the gaining of one onely soule, and what maruell was it then if that holy Virgin would bee kissing the ground, and the place where Preachers were wont to set their feete, they being the Cooperators of Iesus Christ. And there is nothing more pleasing to God then to see vs such; and when hee findeth a man

Serm. 3. Synod. 11. & l. 8. vitæ. c. 13.

man who with him wil beare the burthen of the ſaluation of ſoules, &c. Thus ſaith Saint *Charles*, and this alſo is reaſonable.

He did euen burne with ſuch a loue of God, and with ſo great zeale of the ſaluation of ſoules, that he could not get labourers enow by the halfe, who might attend to this holy function; and this was his onely reaſon for his making the Oblati of St. *Ambroſe*, conceiuing that they were to proue men who would ſacrifice themſelues to this alone, without any other diuerſion in the world, and depending vpon his onely will. But I haue ſpoken of this already at large, and I muſt end all this little diſcourſe by the mouth of a great Apoſtle.

If, my Lords, there be any thing which by misfortune may haue offended you neuer ſo little in this diſcourſe, which hath beene made by your commaundement, I doe moſt humbly

humbly begge your pardon for it. If perhaps you may finde, that it containeth ſtrong, and preſſing, and ſolide reaſons, it is God who hath inſpired them, and therefore the glory belongeth onely to him. I beſeech him with all the powers of my ſoule, that he will be pleaſed to make you guſt them well, and that he will graue them profoundly in your hearts, to the end, that he who is the God of Vnion, and not of Diuiſion, may eſtabliſh an inuiolable peace, and perfect Vnion in his Church. For as for vs, I declare thus much to you, that after we ſhal haue moſt humbly prayed the great God, to make euery one of you a Saint *Charles* whom you loued ſo well, wee ſhall eſteeme it for the higheſt happineſſe, and honour, and ſuccour, to be your moſt humble ſeruants, and we will ſay with the Diuine Apoſtle: *Non enim noſmetipſos prædicamus, ſed Ieſum Chriſtum Domi-*

Dominum noſtrum; nos autem ſervos veſtros per Ieſum, &c. Omnia autem propter vos, vt gratia abundans per multos, in gratiarum actione abundet in gloriam Dei. And ſo my Lords, I humbly craue your holy Benedictions.

Benedictus Deus.

FINIS.